

Thos A. Merrill

SEMICENTENNIAL SERMON,

CONTAINING A

HISTORY OF MIDDLEBURY, VT.,

DELIVERED, DEC. 3, 1840,

BEING THE FIRST THANKSGIVING DAY,

AFTER THE

EXPIRATION OF HALF A CENTURY

FROM THE

ORGANIZATION OF THE CONGREGATIONAL CHURCH,
Sept. 5, 1790.

BY THOMAS A. MERRILL, D. D.,
PASTOR OF THE CHURCH.

"Nor did they heed
Hardship or danger, toll or need."

"O'er wilds, where once the red man trod,
Altars now dedicate to God
Are vocal with his praise."

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MIDDLEBURY, Jan. 1, 1841.

REV. T. A. MERRILL, D. D.

DEAR SIR :—At a meeting of the Congregational Church in this town, the subscribers were appointed a Committee to request for publication a copy of the sermon, delivered by you on the last Thanksgiving day.

IRA ALLEN,
S. STODDARD,
S. SWIFT,
E. HAMMOND,
D. L. POTTER.

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S E R M O N .

^a Remember the days of old, consider the years of many generations: "ask thy father and he will shew thee, thy elders and they will tell thee."—Deut. xxxii. 7.

AN author^a of considerable celebrity observes, that history is eminently calculated to strengthen the sentiments of virtue, on account of "the variety of views, in which it exhibits the conduct of divine providence, and points out the hand of God, in the affairs of men." As all things both great and small, emanate from the first cause, even minute events will be made to subserve a valuable purpose by Him, who notices the fall of a sparrow, and numbers the very hairs of our heads. The author just quoted again remarks, "as nothing was made, so nothing comes to pass, without the knowledge, the appointment or the permission of God." It has also been said that "history is philosophy teaching by examples." A consideration of the universality of divine providence gives dignity, interest and usefulness to history.

Because that history is but a chain of providences, the Israelites were required frequently to review the history of their nation. Not only in their festivals and national songs, but in their solemn devotion, and even in their prayers, they were accustomed to trace the providence of God, in giving them emancipation from Egyptian thralldom; supplies in the "great and terrible" wilderness; and protection against the combined forces of the pagan Canaanites. In all this, they merely yielded obedience to such injunctions as the text: "Remember the days of old, consider the years of many generations: ask thy father and he will shew thee, thy elders and they will tell thee."

Cherishing a conviction of the propriety and scriptural warrant for such a rehearsal, and this being the first Thanksgiving day, appointed by our civil rulers since a HALF CENTURY from the organization of this church expired, I propose to give a concise history of the providences of God, in the settlement of this town.

There was nothing, as compared with the contiguous district, very peculiar in the first settlement of Middlebury. And I am aware, that a want of striking incidents—such as hair breadth escapes and tales of blood, will leave the narrative to a new generation rather uninteresting. This will be specially true, when the narrative is the production of one, who must compress the history of more than half a century into a single discourse, and who makes no pretension to the art of embellishing the simplest narrative with poetic charms.

The generations to come—and indeed the children of the present generation will be anxious to know, who first ventured fearlessly into these wilds, who cut the first tree, who built the first house, what was the progress of the infant settlement, who was the first person born, and who was the first that died. Nor is this altogether an idle curiosity. What an incitement to gratitude, especially in all the descendants of the first settlers, when is considered how much more eligible is your situation, than was that of your fathers.

Many towns in this state suffered severely from the conflicting claims of New Hampshire and New York. But it is supposed, that New York never made any grants of land in Middlebury. It is certain that the claims of that state never came into conflict with the personal weal of the first settlers. They however took a deep interest in the struggle, and appointed Gamaliel Painter delegate from Middlebury to the convention, that met at Dorset, Sept. 25, 1776, and afterwards at Westminster, Jan. 15, 1777. This Convention, at their last session, de-

clared the New Hampshire Grants, as the territory between Connecticut river and Lake Champlain was denominated, an INDEPENDENT STATE.^b

As much that will be communicated was taken from the recollection of others, every fact will be stated as what is judged to be true after patient and in some instances laborious inquiry.^c (1) Should any erroneous statement be made, I will thank any person to afford the needed correction, the first opportunity.

About a dozen towns, all except Pownal and Bennington, in the south-east part of the State, were chartered by the Governor of New Hampshire, between the years 1749 and 1760, in the territory now denominated Vermont. In the course of the old French war, this tract, as the soldiers passed and repassed in their Canadian excursions, had been brought into notice; and before the treaty of peace was signed, there was a rush to obtain charters of townships. Another circumstance, which greatly accelerated the settlement of Vermont about this time, was the fact, that, in consequence of the capture of Quebec by the English, in 1759, the Canadas were rescued from the French, and the frontier ceased to be exposed to the depredations, which had been peculiarly distressing, so long as the French controlled the Canadas, and had power to push the Indians forward in their predatory excursions. In the year 1761, sixty charters were obtained, which is nearly half the number conferred before the revolutionary war and the independence of Vermont. The charter of Middlebury was granted Nov. 2, 1761. (2.) Though this was upwards of 140 years after the first landing of the Puritans at Plymouth, and 152 after Champlain visited its western waters, save a few settlements on Connecticut river, there was scarcely a house in Vermont. The Green Mountains raised their towering

^b Vt. State Papers, p. 66.

^c A figure in a parenthesis refers to a note at the end of the discourse.

heights exhibiting sure testimony of the majesty of the Creator, but no eye witnessed. Numerous rivers often unnamed precipitating themselves down the mountains, or meandering in the valleys, spoke his praise, but no ear heard.

The first person, who cut down any timber in this town, for the purpose of making a settlement, was John Chipman. In 1766, about five years after the town was chartered, when, as he said, he did not find a house this side of Manchester, with associates destined to the part of New Haven which is now Waltham, and to Addison and Panton, (3) he ventured through a wilderness of sixty miles and partially cut down and cleared seven or eight acres upon the north bank of Middlebury river, on the farm now owned by Jonathan Seely, and at the very place where the west and centre roads from Salisbury now unite. The prospects of enjoying comfort, or deriving profit were so remote, that he returned to Connecticut, and did not revisit the town for about seven years.

In 1773, encouraged by the rapid settlement of the country, and trusting that, by the spirit of industry, the wilderness might be made a fruitful field, Gamaliel Painter and John Chipman, both of Salisbury, concluded to risk their fortunes in an attempt to become actual settlers. They accordingly made a journey to this town, in the early part of the year, with the view of taking possession of lands which they owned. Painter pitched^d on a lot on the south line of the town, lying on Middlebury River and on the centre road leading to Salisbury, and now owned by Amos Goodrich ; and Chipman on the lot

^d The proprietors of townships, for various reasons, sometimes to encourage settlers and sometimes to distribute the undivided portion of their lands—often voted that any individual of their number, might select a tract containing a definite quantity, or perhaps amounting to his original right, or to the portion he had not already received of that right. Where a person surveyed out for himself and took possession of a lot of tract under such a vote, he was said to make a *pitch*. Except the home lots or 100 acres surveyed and distributed by "Lottery" to each proprietor, and about 20 lots of the second 100 acres division, all the divided land in Middlebury, has been taken by pitches.

which formerly he had partially cleared. Before their return in the spring, Benjamin Smalley, brother of the late Dr. Smalley, of Berlin, Con., had made a pitch, and in the month of May settled on a lot extending west to the mouth of Middlebury River, and now owned by William Huntington. Smalley was the first person who constructed a habitable dwelling, and brought his family into the town. Within a few weeks Painter and Chipman returned with their families and immediately constructed a house for Painter^e and soon after for Chipman. As no saw-mill had been erected in this part of the state, boards were out of the question. The walls of their houses were made of logs and their floors of bark. During this summer three other heads of families commenced clearing their respective lots. Eleazer Slawson made a pitch directly west of No. 36 of the home lots, and built a house near the site of the commodious and somewhat elegant dwelling now owned by the town, and appropriated for the benefit of the poor. (4) James Owen made a beginning, but soon sold to Joshua Hyde, (5) who will be mentioned among the settlers of next year, and left town. Samuel Bentley put up a barn on the south Conant lot, on the western declivity of the eminence north of the village, which, from the circumstance, that it overlooks the town is called Mount Nebo. (6) Jonathan Chipman labored for a time on the lot east of John Chipman, but did not build.

In 1774, Robert Torrance settled on the west end of No. 33 of the home lots; Bill Thayer, on a pitched lot west of No. 34, now owned by Abner Everts; Joshua Hyde on a lot now owned by his grandson Oliver Hyde, lying west of No. 38 of the home lots, on a rise about

^e Painter's house stood a few rods north of Middlebury River and east of the centre road leading to Salisbury. Prof. Hall supposes that on this alluvial tract there had been an Indian encampment and observes, "On the spot are found numerous articles of Indian manufacture, such as arrows, hammers, &c., some being made of flint, others of jasper. A pot composed of sand and clay of curious workmanship, and holding about 20 quarts has recently [1820] been dug up here nearly entire."

100 rods west of the stage road leading to Salisbury village; Daniel Foot about 60 rods south-west of Freeman Foot's house near the south-east corner of lot No. 5, of the third division, or as often called the second 100 acres division, and lying west of No. 60 of the home lots; and William Hopkins on land that constitutes a part of the homestead of Doct. William Bass.

In 1775, John Hinman settled on the lot now owned by William Carr, Joseph Plumley on the lot, on the east side of Mount Nebo, now owned by Mrs. Simmons, Samuel Bentley on the lot where he had made a beginning in 1773, Simeon Chandler on the west end of the home lot No. 37, now owned by Paul Champlin. Enoch Dewey had commenced clearing directly west of No. 63 of the home lots, probably on No. 2 of the second hundred acres division, now owned by his son Stilman. But before removing his family he died with the small pox in Connecticut. Two young men had also made a beginning—Philip Foot directly west of No. 56 of the home lots, and Eber Everts on the lot now bordering on Salisbury, and owned by Joel Boardman.

Thus it appears, Owen having sold and gone, that before the revolutionary war or the close of 1775, thirteen families were settled in the portion of Middlebury east of Otter Creek, or within the original charter limits; and that four other men had made a beginning. In regard to that portion of Middlebury taken from Cornwall and lying west of Otter Creek, I am not able to speak with so much precision. Asa Blodget, grandfather of the Rev. Luther P. Blodget, in the summer of 1773, took possession of a lot, in the south part of the town, on Otter Creek, now owned by Ira Stewart. Before the revolutionary war, Penuel Stevens settled on a strip of land near Otter Creek, south of Blodget, and north of Flatbrook; Theophilus Allen on the lot north of Blodget, now owned by Silas Piper; and directly opposite the

mouth of Middlebury river ; Samuel Benton on the west bank of the creek near the great bend, a little north of the two mile bridge ; William Douglass on the lot subsequently owned by his son and grandson, and now by Dr. Ford ; Joseph Troup on the lot now occupied by Joseph Stearns ; James Bentley on the lot now owned by Warren Moore ; and Thomas Bentley on the Harris place, now owned by Judge Phelps. So that of the eleven families reported to have been settled within the chartered limits of Cornwall before the war, eight belonged to the small portion of that town subsequently annexed to Middlebury. From the foregoing statements it appears that twenty-one families had taken up their abode within the *present* limits of Middlebury before the war ; and that four other men had commenced the cultivation of their respective lots.

The first child born in Middlebury was a son of Eleazer Slawson already mentioned, in Dec. 1773. Hannah Bentley who has been reported as the first, was not born till 1776. The first school house, about a dozen feet square, was built in 1775 of poles or small logs, and covered with bark. It stood on the road leading from District No. 1 to District No. 2. Immediately after its erection a school was taught by a female. (7) The village did not afford a sufficient number of scholars for a school till 1791.

After the defeat of Montgomery's army at Quebec, at the close of 1775, and the consequent retreat of the American forces, our frontier became exposed to depredations from the British and Indians, and most of the inhabitants, in this part of the state, abandoned their possessions. Agreeably to advice from the head quarters of our army, at Ticonderoga, all the inhabitants of Middlebury and Cornwall, except Daniel Foot and Benjamin Smalley, removed, in June 1776. Some of them on the Cornwall side of the river did not leave one extreme of

their farms, till the Indians, in search of booty, were lurking in the other. Foot and Smalley, after being pillaged of most of their moveable property, abandoned their homes in September of the same year. These two individuals, however, with their families returned in the following winter, and remained till the spring of 1778. In the mean time the first death occurred in town, in the family of Mr. Smalley. His son Zerah aged 18 died, in Dec. 1776. In the February following he was bereaved of another child. His daughter Anah, in the twentieth year of her age, under the influence of delirium, secretly escaped from the house in the night, wandered into the forest and perished with cold before she was found in the morning. These persons were interred by the side of Amos Storey. (8) He had been killed in Salisbury by the falling of a tree in 1774, and been brought into Middlebury and buried, a little north of the school house in the first District.

Daniel Foot, after his family had removed back to Pittsfield, Mass. in 1778, purchased a lot adjoining the Falls, on the west side of the river and partially cleared it. This tract after the war was occupied by his sons Stilman and Appleton.

The proprietors of the town, to encourage the erection of a saw mill, had agreed to give the lot on which it might stand to the person, who should build it. This offer induced Abisha Washburn, in the year 1774 to construct a mill, on the east side of the village water fall. The lot and mill privileges were subsequently sold to Chipman & Painter, and finally to Painter, who ultimately endeavored to turn the lot to account by making it the site of a village.

Enjoying our fenced and fertile fields and quiet homes, we cannot well conceive how great was the calamity, which befel the first settlers of the town, in consequence of the war. They had passed through a country, which

was nearly a wilderness, a hundred and fifty or two hundred miles, over roads almost impassable, and had endured in gaining a location here, numerous privations and hardships, and still they had been obliged to abandon their homes. War threatened them with its desolating scourge, and all that a man hath will he give for his life. They doubtless hoped for a speedy termination of the war, and that they might return to their habitations rude as they were. But their enemies devoted all their buildings including the saw mill to the flames, except Hyde's, Thayer's and Torrance's, which doubtless were not discovered. (9) For several years their lands lay entirely waste mourning the cruel conflict, and giving some slight indications of the evils of war. How changed one day will be the views and feelings of those, who glory in the battlefield.

"How will they curse
The madness of ambition; how lament
Their dear bought laurels; when the widowed wife
And childless mother, at the judgment seat,
Plead trumpet-tongue'd against them!"

At the close of the revolutionary struggle, most of the hardy adventurers, who had selected this town as an abiding place, made their arrangements, disastrous as had been their lot, to return. Smalley, Thayer and Jonathan Chipman returned, April 3, 1783, to lands they had occupied, and made the first permanent settlement in the town. Daniel Foot, leaving his wife in Massachusetts till the next year, returned with his sons Philip, Freeman, Martin, Stilman and John.^g Joshua Hyde also returned, not removing his family till 1784, and labored through the summer on the land he had formerly occupied.

These pioneers were followed in 1784 by six families. Gamaliel Painter, John Chipman and Robert Torrance returned to their former possessions. George Sloan suc-

^g These men built a rude shed against the chimney of their former habitation, which the Indians had burned, and labored on their lands through the summer, cooking their own provisions.

ceeded Slawson, and Benjamin Risley, Samuel Bentley. Thomas Chipman established himself on the lot next south of his brother John.

In the next year, 1785, John Hinman and Eber Everts returned to the lots they had formerly cultivated. Robert Huston settled on a lot a mile north-east of the village now owned by Eben W. Perry, and Ebenezer Johnson on the one lately sold by Alfred Stowell to Hugh Magill. The valuable agricultural tract in the north-east part of the town appears to have been overlooked by the earliest inhabitants. Jonathan Preston came on and labored in 1786 and made the first settlement there in 1787, on No. 42 of the home lots now owned by his son Asa. At the same time Abraham Kirby built on a lot two miles west of him, now owned by his grandson Ephraim Kirby. His son John had made a beginning for him the previous year. The following year, 1788, Nathaniel Munger and his son in law, Nathan Case, settled on the lot No. 43, next south of Preston's, now owned by Hiram Munger, and Jonathan Munger on the lot next north, No. 41, now owned by Benham Preston.

The first habitable dwelling in East Middlebury was put up in 1791, by John Foot, for a mill house, to accommodate the saw mill, which he had built the previous year. No other dwelling house was erected for about ten years, and scarcely another till 1814, where that little village is now rising. It enjoys the water power of Middlebury river as it gushes forth fresh from the mountains, sometimes however thundering an alarm, whether it be bright noonday or dark midnight, that drives a few of its nearest neighbors from their dwellings.

In regard to those, who settled before the war in the part of Cornwall subsequently annexed to Middlebury, it is the opinion of one, who was acquainted with most of them and resided in their vicinity, that they all returned in 1783, or the next year, except Penuel Stevens. Asa

Blodget returned in the early part of 1783, to the improvements he had made before the war. William Douglass having established himself on the lot he formerly occupied was suddenly killed, on the 19th of Dec. 1783, as a monument erected near the fatal spot now mournfully tells. At the time of this disaster, James Bentley was residing on the lot he formerly occupied.

Mr. Douglass was the first head of a family that died in Middlebury, as the lines now run. The first head of a family that died within the charter limits of the town was the wife of Philip Foot, Jan. 1785.

The plot, on which the village now stands, unless we except the house of William Hopkins, on its extreme eastern border, was not settled till after the revolutionary war. The first house or habitation which was erected in the denser part of the village, stood on the west side of the river, just above the rapids, and very near the bank. This was built in 1783, by John Hobson Johnson. It was for a few years the ferry house. Tradition says nothing of its furnishing refreshment to the traveller. It however endeavored to beguile him, whatever were the state of his body or mind, to use in some of its forms, the stimulant, which was kept, as a universal panacea, to be administered, in true empirical style, to all persons and under all circumstances.^h

In Nov. 1784, Daniel Foot erected a building, on the west side of the river, 60 feet by 30, for a saw mill and grist mill. The former went into operation, in July, and the latter in Nov. 1785. This service was immensely beneficial to the town. Except for a few weeks, they had previously been under the necessity of going to Pittsford for grinding. For want of convenient roads they used the river as affording the best means of communication.

^h The keeper of the house, not having been enriched by the custom of the traveler, nor the calls of his enterprising neighbors, absconded. His deserted wife soon acquired the art of managing the paddle, so that passengers still crossed in the log canoe. Animals of too much tonnage for so frail a bark, when they could not ford, were obliged to swim.

Col. Sawyer had indeed started a mill in Salisbury, at the falls of Leicester river, a few weeks before Foot's went into operation. But there was no road to it from Middlebury. The grain that was taken there was conveyed in a boat up Otter Creek and Leicester river to the lower falls of Leicester river. From that place they carried it on their shoulders up the long and weary ascent to the mill. In some instances they had pounded their grain.¹

In 1787, Daniel Foot rendered another essential service to the town and vicinity. He united the two banks of the river by a bridge, the abutments of which had been constructed the previous year.²

In the summer of 1785, Painter and John Chipman put up on the east side of the river, a saw mill of not very substantial materials, which was mostly swept away by the spring flood of 1786. The site went into the hands of Painter and, in 1787, he erected the saw mill and, in 1788, the grist mill, which retained their position till demolished, in 1811, to give place for a factory and the spacious stone grist mill, &c., which stands a few feet above the fall.³

¹ This was done by burning out the top of a large stump for a mortar, and by hanging a huge pestle to the smaller and elevated end of a long, stout, elastic pole, like a well sweep. This pole resting near its centre in the crotch of a tree or something of that character and fastened down at its lower end, would by its elastic power raise the pestle. The chief business of the operator was to apply a force that would bring down the pestle efficiently on the grain.

² Daniel Foot was ultimately paid for building this bridge, by a small land tax on Middlebury and Cornwall granted by the legislature. To shew the spirit of the times it may not be amiss to mention an exploit, in which Daniel Foot bore a conspicuous part. It was ascertained that several individuals had passed through this neighborhood towards Canada under circumstances that led to the conclusion that they were Tories and proceeding to join the enemy. Daniel Foot, Samuel Bentley and other enterprising inhabitants concluded, if possible, to make a capture of them. They accordingly hurried on to the north, their number increasing as they advanced, till it amounted to about a dozen. By their scouts they found that the enemy were encamping for the night in a forest in Monkton. Waiting till they were all sound asleep, they burst upon them suddenly from every quarter, shouting and making pretence of great number and took every one of them fourteen in number. They marched them back to Daniel Foot's the next day. After spending the night they hastened them over and delivered them up to our garrison at Ticonderoga.

³ For the purpose of enjoying better accommodations and giving more ample room for a factory, the mill for grinding, carding, &c., was placed near the stream, and a few

Simeon Dudley, while laboring as a carpenter on Foot's mills in 1765, put up a small tenement, on the site of Judge Phelps's dwelling house, without chimney or cellar, in which he lived two winters.

I have now mentioned all the families that became resident within the chartered or present limits of Middlebury previous to the close of 1785, and their location. A few additional details in regard to the village will be given. In 1786, Freeman Foot erected a house north of E. D. Barber's near the cellar, which has long been waiting to receive a domicile upon its walls. Simeon Dudley having sold his tenement on the west side of the river built, in 1787, a plank house with one room, a few feet west of the Vermont Hotel. It was the first habitation in this part of the village. Shortly after, as the materials about it were burning, it took fire and was consumed. The same year he erected a framed house a few paces north of Austin Johnson's. Painter having purchased it remodeled the roof, added an appendage or two, and resided in it till he erected, in 1800, the mansion now owned by Rufus Wainwright. That building now occupies a position directly opposite the dwelling house of Doct. Allen, and, as its appearance indicates, is the oldest house in the village. The next year, 1788, James Sloan, a blacksmith, built a house on the lot now owned by Dr. Bates, and Stilman Foot a part of the house of Mrs. Henshaw.

In 1789, the year the constitution of the United States was adopted, Samuel Miller, an attorney at law, and Darius Matthews, a physician moved into the village; and in 1790 they both erected houses, the former a part of

feet above the water-fall. A vault being, as Prof. Hall remarks, "45 feet long, 25 feet deep, and 18 wide," was made chiefly by the use of gunpowder in the solid rock. At one corner of this deep pit the water was admitted into the floor for the purpose of turning the wheels. From the bottom of the vault the water was carried to the bottom of the fall, by a tunnel cut out of the rock and passing under a part of the stream, nearly in a horizontal direction.

the tenement of Mrs. Rebecca Miller, and the latter of the tenement of the present pastor of this church.

From about this time the increase of the village was so rapid that specifications of houses and families would be burdensome. I will however mention, that John Deming, who, the previous year, had kept a tavern in the house then located near Horatio Seymour's, but now standing next west of the Female Seminary, erected in 1790, a large two story house for a tavern, which is said to have been more spacious than any other dwelling at that time in the county. This building originally standing on the site of the Congregational meeting house, was removed a short distance in 1806 to give place for it, and is now the dwelling house of Doct. Jonathan A. Allen.

The first town meeting was held, and the town was organized, at Daniel Foot's, March 29, 1786, before a single dwelling house had been erected in the part of the village originally belonging to Middlebury. No officers, however, were chosen except a Moderator, Town Clerk and Constable, till 1788, when the town was fully organized and sent a member to the Assembly. (10)

Most of the first settlers in this town originated in Connecticut. From their early education and the convictions of their own minds, they were led to respect religion. It was therefore an object of deep interest with them to secure the religious privileges, which they had enjoyed from their youth. They procured, in 1784, the next year after the first permanent settlement, preaching for five or six sabbaths.¹ Mr. Williston a missionary, very much to the refreshment of a few pious people, labored a short season with them in the course of 1787. In 1788, the town adopted measures to secure the regular administration of the word and ordinances, and the erection of a meeting house. They accordingly, at the town meeting in March, "chose a Committee" as it is expressed in the records "to

¹ Mr. Aaron Bliss, of Springfield, Mass., supplied them.

stick the stake for the meeting house, and to pitch on a place or places to bury the dead."^m They appointed "a committee to procure preaching for the present year,"^m and concluded "to meet for public worship, for the present," at Daniel Foot's.

About this time a very unhappy division of opinion arose in regard to the place of public worship. The interests of the inhabitants clashed. Party spirit became so violent, that on the first of January 1789, it was "voted, that the town be divided into two distinct societies." This resolution however was rescinded, about two months afterwards at the March meeting; and it was voted, that public worship should be held, "one half the time at the north end of the town," "at Capt. Stephen Goodrich's," "and the other half at the south end of the town," "at Mr. Bill Thayer's."ⁿ At this meeting, small as was the number of inhabitants, they appointed a committee, "for the purpose of procuring some suitable person to preach in town, on probation, for settlement."^p Mr. Parmelee, afterwards settled in Hinesburgh, preached as a candidate, during a portion of this year.

The next year, 1790, Mr. John Barnet labored as a minister, and, on the 15th of June, when the whole population of the town did not probably amount to 350 souls, received a "call" to settle in the ministry. At the same meeting, the town "voted, that we will build a meeting house." (11) Preparatory to Mr. Barnet's ordination, a church was organized, Sept. 5, FIFTY YEARS AGO, consisting of seven males and five females, viz: Daniel Foot, Elijah Buttolph, Moses Hale, Bethuel Goodrich, Abra-

^m Stephen Goodrich, Joshua Hyde, Jonathan Chipman, Nathaniel Munger and Elijah Olmsted, constituted this committee.

ⁿ The committee were Daniel Foot, Benjamin Smalley, Abraham Kirby and Nathaniel Munger.

^o It appears from the previous history, that Doct. W. Baes is the successor of "Capt Stephen Goodrich," and Abner Everts of "Mr. Bill Thayer."

^p In connection with these resolutions it was voted, "that we will raise three pence on the pound, to be paid in wheat at five shillings a bushel."

ham Kirby, Ebenezer Sumner, Simon Farr, Prudence Preston, Silence Goodrich, Abigail Foot, Sarah Farr and Deborah Buttolph. (12) These, except Ebenezer Sumner who is "here alive this day," have gone "the way of all the earth." At the time the church was organized, there was no election of deacons. (13)

The church was founded on evangelical principles, and cherished correct views of the doctrines of the gospel, and of the necessity of a radical change of character, in order to make an acceptable profession. A few weeks after the organization of the church, on the eleventh of Nov., Mr. John Barnet was ordained as pastor. (14) It appears, from the testimony of many competent judges, who sat under his ministry, that he was sound in the faith, and an able sermonizer, but not distinguished for much versatility of genius or character. He came on to the stage, when to train men to communicate, except by writing, hardly entered into the scheme of education! For a few years, Mr. Barnet and the church co-operated harmoniously. But it does not appear, that, during his ministry, or for ten years after the organization of the church, there was ever a state of feeling in town, that in any degree resembled a revival of religion.

After the lapse of two or three years from Mr. Barnet's settlement, the population of the town became much increased. As there was, in this section of it, an immense amount of water power, it was supposed, that this would be the natural centre of business for this and the adjoining towns. An effort was made to have the meetings on the sabbath held here. This measure was violently contended for by one portion of the church and society, and violently opposed by another portion. The centre afforded a delightful location. But the northern, and even northeastern part of the town united with the village, and the result was, that a vote was carried, on the 9th of Dec. 1794, to meet at the house of Samuel Mattocks,

in the village. This house was on the site now occupied by the Vermont Hotel.^q Not only several members of the religious society, but some members of the church refused to attend public worship at the appointed place. Several cases of discipline in the church and great alienation of feeling ensued. Though it is not reported, that Mr. Barnet took a course, which was calculated to make him obnoxious to either party, still brethren who were alienated from each other, were in a state of mind to become alienated from their minister, on the slightest pretence. The result was his dismissal, on the 31st of March 1795, after having labored, as pastor, about three years and five months. Mr. Barnet resided in town nearly two years after his dismissal. He was chosen moderator of the church and preached, as a stated supply. After several removals, he died in Durham, N. Y., Dec. 5, 1837, at the advanced age of 84. (15)

This county had been set off from Rutland county, in 1785, and extended to Canada. The courts, however, for several years, were held at Addison. By an act of the Legislature in 1791, Middlebury was made a shire town. The first county courts, after their removal from Addison, were held in 1792, at Deming's tavern.

While the controversy raged in regard to the place for public meetings, it was once proposed to annex the west part of Middlebury to Cornwall. But the vote was not carried in town meeting. The resolution, however, to receive a part of Cornwall, was passed, March 14, 1796, and the legislature accordingly annexed about one mile from the east side of Cornwall to Middlebury, in the October following.

After Vermont became an independent state, the legislature, in granting charters for new townships, generally reserved a right for a University, a right for a County

^q The town meetings were held at the centre, till March 14, 1796, when it was voted, "That the house of Samuel Mattocks, be the place for holding Town and Freeman's meetings in future."

Grammar School, and a right for the first settled minister. A charter for a County Grammar School or Academy, was procured, and the institution located in this town, Nov. 8, 1797. (16)

As early as 1791, a public institution, denominated the University of Vermont, had been chartered, in Burlington. But as little or nothing had been done for several years, towards organizing the institution and affording instruction, some of the gentlemen in this section of the state, esteeming it desirable, that collegiate instruction should be given in Vermont, and deeming it questionable, whether the institution would go into operation, took measures to procure the charter of a College, to be established in Middlebury. The effort resulted in the chartering of Middlebury College, Nov. 1, 1800. In anticipation of the result, which, however, was delayed, for various reasons, a number of gentlemen, in this and the neighboring towns, had procured a site, and erected a commodious building in 1798, with a chapel and rooms for students. Since the completion of the new chapel, in 1836, this building has been somewhat remodeled, and is denominated the east or old College. Immediately after the charter was granted, the Rev. Jeremiah Atwater, was elected President; and the College went into operation without delay. A few individuals had already been prepared in the Grammar School and elsewhere, to enter on an advanced standing, so that the institution presented a collegiate aspect at once. One student having come, as is supposed, from another College, and being prepared to receive his Baccalaureate, the College came before the public with its first commencement, in less than two years. The exercises were, of course, sustained chiefly by the undergraduates. As the collegiate establishment became enlarged, a spacious and commanding site was procured for the new buildings. On a fair day the prospect from the observatory of the new chapel, to lovers of natural

scenery, especially to those, who delight to trace distant mountains, and see,

" Hills peep o'er hills, and Alps on Alps arise,"

is one of the finest, that the whole country affords. (17)

The early inhabitants, in their zeal to render this an eligible place for acquiring an education, were careful to make provision for a Female Seminary of high rank. Accordingly in 1800 they established a Seminary, under the superintendence of Miss Idea Strong. Her school acquired such celebrity, and was so numerously attended from distant places, that it was deemed necessary to erect a building for her accommodation. A subscription was opened for the purpose, in Jan, 1803. Before the expiration of the year, the building was completed, and the Female School removed to it. After other arrangements were made for Female education, the building was transferred, in 1820, by the proprietors, to the trustees of Addison County Grammar School, and has since been occupied as an Academy for the instruction of young gentlemen. After various changes, in regard to female instruction, a company was incorporated, that procured, or erected the present buildings, where a flourishing Seminary is now accommodated, under the general superintendence of the Rev. Lucius L. Tilden and lady. (18)

At the close of 1800, the enterprising first settlers had secured three literary institutions; the population had advanced to 1300; a weekly Gazette was printed; (19) and the village, with its water privileges, and with its courts and attorneys, (20) and physicians, (21) and merchants, and mechanics, and artists, (22) was exhibiting quite a flourishing appearance.

The Court House was erected in 1796. After its completion, in 1798, public worship was held there for about ten years. Before the labors of the present pastor commenced, the church was supplied by several dif-

ferent ministers. When unable to procure preaching, they uniformly met on the sabbath, and read sermons. President Atwater preached for them, on the sabbath, two or three years. Prof. Shurtleff, of Dart. College, and Prof. Stewart, of Andover Theological Seminary, officiated as candidates, and each received a "call." But both entered other fields of usefulness.

The present pastor, in conjunction with a worthy associate,^a in the public Seminary here, commenced supplying the congregation, March 10, 1805. On the 15th of Aug., by the Congregational Society, and on the 18th, by the Church, an invitation, without a dissenting vote, was extended to him to become their minister. To these invitations an affirmative answer was returned, on the 18th of October. The union was consummated by the sanction of an ecclesiastical council and by ordination, on the 19th of Dec. 1805. (23)

On the same day that the society extended the invitation to settle, they very harmoniously passed a vote for the erection of a meeting house in the village. The frame was raised and covered in 1806, and the sermon was preached here, to the legislature, in October.^b But the house was not completed and fully prepared for occupancy, till the spring of 1809. On the 31st of May, it was dedicated to God, with appropriate religious exercises. (24)

As a place of business, this town enjoys peculiar advantages, on account of its noble water fall, and from the fact, that our silver stream, for a great distance above the village, meanders through a level tract so quietly, as

^a Rev. Walter Chapin, one of the first graduates of Middlebury College. He took his Baccalaureate in 1803, and was appointed tutor in 1804. On the 25th of April, 1810, he was settled, as pastor of the Congregational Church in Woodstock, where he labored ably, faithfully, and successfully, 17 years. After he had attained the age of 43, he "was not, for God took him," July 29, 1827.

^b Before Montpelier was designated as the place for the meetings of the legislature, they held two annual sessions, in Middlebury. The first was in 1800, and the sermon was preached at the opening of the session, by President Atwater. The second was in 1806, as above stated; sermon by the pastor of the church, in Middlebury.

hardly to afford a ripple. Except Middlebury River, which comes tumbling down from the mountain, and winds its way into Otter Creek, three miles south of the village, none of the streams, that fall into it, for 8 or 10 miles, as it approaches the village, are sufficient to carry a saw mill or grain mill, unless when water is unusually abundant. The great "Fall" of Otter Creek, in the centre of the village, has given rise to several mills and factories, and might be turned to still greater account. (25)

The prospects of the manufacturing interests have, for a few years, been so unfavorable, that capitalists have been slow to vest their property in such business. This circumstance, and the fact, that one company, which had made arrangements greatly to enlarge their works, for manufacturing woollens, actually suspended business for a season, their works, even now, not doing half as much as in prosperous days; and the fact also, that the Cotton Factory, which did a business that kept 100 power looms in motion, has for three years, manufactured but half as much cloth as usual; and many other things of a similar character, have operated unfavorably on the interests of the town, and the population has been somewhat diminished. (26) It is, however, represented, by those most capable of judging, that, within a few months, business has been reviving, and that the prospects of the town are becoming altogether more encouraging. It is certainly to be expected, that, as business revives, some things, which, relate not merely to the external appearance of the village, but to comfort, and probably, even health, will become objects of solicitude. Pleasant commons, comfortable walks, and trees that afford rich foliage, have shared in the regards of the town. Much however, is left to test the enterprize and public spirit of the present generation. (27)

This town, composed of mountain and morass, and of almost all the varieties of soil between them, furnishes, it

is said, an immense number of plants.^t A few springs have been found, in certain cases, to be medicinal. (28) Including those *out of place*, there is a great number of minerals. But aside from the inexhaustible stores of marble, there is no locality of minerals, that has been turned to much account, either by the artist or the mineralogist. (29)

The progress of religion in town, claims special consideration. This church has been blessed with sixteen revivals of religion, some of which were very extensive. There appear to have been no indications of a revival, till the animosities, which were excited, by changing the place of public worship, had subsided. In 1801, six or seven years had elapsed, after the question in regard to public worship had been settled. Whether the original removal to the village, was justifiable or not, the great increase of the inhabitants there, and the annexation of a part of Cornwall to Middlebury, satisfied all doubtless, that the village was the most proper place for public meetings, of any description. In 1801, while many revivals prevailed in the southwesterly part of Vermont, a new state of things was apparent in Middlebury. Many, who had lived to the world, enquired with great concern, what they should do to be saved. Probably from 30 to 40 became savingly interested in the gospel. About 50, in the course of a year, united with the church, a considerable number of whom, had previously been professors of religion. A church had existed, embracing members, in the southeast part of New Haven, and the northeast part of Middlebury. That church had been dissolved in 1800, a part of the members going to New Haven centre, and the residue coming to Middlebury. The records of this church were not so kept, as to determine how many of the additions, in 1801, were from New Ha-

^t See, appended to Prof. Hall's statistical account, a catalogue of 12 pages, exhibiting 541 varieties of plants, indigenous in Middlebury, by that eminent botanist, Dr. Edwin James, formerly of this town.

ven East Church, and from other churches, and how many were admitted, by profession. But God had still greater designs of mercy. This revival, though it prevailed chiefly among adults, and produced a great change in the religious aspect of the town, was but the morning star of one more glorious in 1805-6. While the attention of the town was turned to the erection of a house for public worship, and the settlement of a minister, the Holy Spirit came down, as dew upon the mown grass, and as showers that water the earth. There was no sudden gush of feeling, as is sometimes witnessed in revivals, but a gradual seriousness, becoming more and more deep toned, for six or eight months. In the course of a year, probably 130 or 140, became the subjects of divine grace, of whom more than 100 united with the church.

Soon after the Congregationalists commenced attending public worship in their new meeting house, in 1809; other denominations generally occupied the court house, on the sabbath. In the course of a year and a half, three other denominations were regularly organized.

A small Methodist class was formed, in June 1809, to which large accessions were made, during the revival in the winter following. In 1837, they erected a neat and convenient house of worship, and sold to the Baptists the one, which they had previously occupied for many years. On the 2d of March, 1828, they assumed corporate powers. (30)

A Baptist Church had existed in New Haven, from an early period. It was considered important, for that denomination, that Middlebury should be made a centre for religious worship, and a Baptist church was organized in this town, on the 10th of Dec., 1809, in which the church in New Haven was merged. (31)

There were a few in this town, from its early infancy, who preferred the Episcopal mode of worship, and meet-

ings of that denomination were sometimes held, for public worship, during a considerable period. On the 5th of Dec., 1810, their parish was regularly organized. A substantial stone chapel was constructed in 1826, and they have generally, since that time, enjoyed pastoral labors. (32) Several, in the neighboring towns, belong to their society. This is the fact, in regard to all the denominations in Middlebury, except the Congregationalists.^a

There were revivals of religion, in the College, prevailing only to a very limited extent in the town, in 1811 and 1814. The College was also very much blessed by the revivals of 1805 and 1809. In 1812, a revival prevailed in two opposite extremes of the town—in the northeast and in the southwest districts.

The year 1815 was distinguished, for a remarkably cold and unfruitful summer. The opening of the season, in 1816, was again so cold and dry, that the hearts of many fainted; and the serious part of the community were led deeply to feel their dependance on God, for the fruits of the earth and every good thing. Days of fasting and prayer were extensively observed by the churches, and attended by an unusual number, who were not professors of religion. These fasts in many cases were, in regard to religious interests, the harbingers of good things and the dawnings of better days. The church in Middlebury, to quote from their records of June 4, 1816, "Voted to set apart next Friday, on account of the drought, as a day of fasting and prayer." The public exercises of the fast, exerted a very happy influence; promoted the spirit of prayer for a revival of religion; and very much encouraged the hope, that, if God should frown on us in temporal things, he would bless us in our spiritual interests. But the revival, which had been the subject of special prayer, even for months, did not exhibit itself, in the return of the impenitent, for several weeks still. An

^a The Catholics, in 1839, erected a church 60 feet by 40, which is not yet finished.

event occurred, which portended great evil and filled many, who longed to see the work of God revived, with great anxiety. The political parties, who had celebrated the 4th of July separately, for many years, and during the late war, not with the kindest feelings, now that peace had smiled, concluded to plant their cannon beside each other, and hold a union celebration of great ceremony and great splendor. The attendance was vastly numerous. The choir of singers extended almost the whole distance down these long galleries, on either hand. But amid all the apparent gaiety of the vast throng; the festivities of a long extended arbor; and the mighty roar of cannon, many, if they had not committed themselves while in a different state of mind, and had their moral courage triumphed, would have preferred to have been alone, and to have enjoyed

"Communion sweet, communion large and high,"
Their "reason, guardian angel, and" their "God."

Trusting in God, it was concluded, by the friends of the Redeemer, to appoint a religious meeting, in this place, as soon as the exercises and the festivities of the day were ended. The step was hazardous, but the result was most happy. All the dissipating influence of the day seemed to vanish at once. Many christians felt as if they had escaped a maelstrom. Agonizing prayer for the descent of the Holy Spirit, continued to be offered. A few soon began to take refuge under the shadow of the Savior's wings. But the revival did not burst forth with overwhelming power, till the first of August. Then, in a single week, more than fifty cherished a hope of having passed from death unto life. The community, embracing all the contiguous towns, was deeply affected. This was strikingly evinced by the fact, that, at a circular conference,^v about the middle of August, such numbers

^v It is not uncommon, in this part of Vermont, for the pastors of three or four churches, to meet with as many of their members, and others as are disposed to attend,

flowed in from this and neighboring towns, that this spacious house was absolutely filled both above and below. The Academies, both male and female, partook largely in the fruits of this blessed work. Though other denominations shared, and many of our own having a temporary residence here did not make a profession in this town, more than 100 were added to this church by profession. The work so extended its influence, that most of the neighboring churches were blessed with a revival. The manner in which the General Convention speak of this work, on the second week in September, while it was yet in progress, may be seen from the following extract from their report on the state of religion. "The revival in Middlebury has been astonishing. In many respects it exceeds any thing ever before witnessed in that highly favored town. The College^w and Academy, especially the female department, have been partakers. And though in the town, upwards of one hundred have cherished a hope of having looked to him, whom they have pierced, the work still progresses, and exhibits a prospect highly animating. Several young men, who had in view other pursuits, already begin to turn their attention towards the ministry."

Revivals prevailed in 1819, 1821, 1825, 1830, 1831, 1835, and the 16th and last, in Jan. and Feb. 1839. The last of these added about 30 to the church. I have considered it expedient to indulge in a little detail, in regard to some of the revivals, and to speak of others very sum-

in one of their houses of public worship. In the forenoon they commonly have a sermon. The afternoon exercises generally partake of the nature of a conference. To enrich the meeting with digested thought, one of the number, however, is often designated, on a previous occasion, to make the leading remarks. In some instances, a large delegation from the other churches is appointed to visit the church, where the meeting is held, on the previous day. This exercise, when attended, is commonly held weekly, a circuit being made through the congregations concerned. It is hence called a circular conference, and sometimes, in opposition to a meeting designed for a district or particular town only, a general conference.

^w For a very interesting account of the revivals in Middlebury College, the reader is referred to an article published in the American Quarterly Register, for Feb. 1840, by Dr. Bates, late President of the institution.

marily, partly because you are more familiar with recent scenes, and partly because I would not repeat here the account of these revivals, which was given in the *Amer. Quarterly Register*.^x

Before the labors of the present Pastor commenced, fourteen years after the church was organized, 105 persons had been admitted members. The admissions since have been 1213. Total admission 1318. The number of resident members, on the 1st of June last, when the annual report is made, was 515. (33) There appear on the records the names of 165 other persons, who have removed without taking letters from the church, and are not known to have died. Some of these have settled in the ministry without giving the church any notice of their new connections. Some have irregularly united with other churches, without taking the trouble to apply for a letter. Some have not obtained a fixed residence, or have not found it convenient to unite with any Congregational or Presbyterian Church. Some have neglected to apply for a letter, merely through the spirit of procrastination. And some, it is feared, have been disposed to lay aside the form, having first been conscious that they were destitute of the power of godliness. This church have supposed, that many, who remove, grievously neglect their duty by delaying to unite, and effectually to co-operate with the churches, where they reside.^y It is made the

x For Aug. 1839. A much more full account of the first three revivals, was published in the *Adviser or Vermont Magazine*, for March, 1810.

y "Such members as have orderly removed their habitation, ought to join themselves unto the church in order, where they do inhabit, if it may be; otherwise they can neither perform the duties, nor receive the privileges of members. Such an example tolerated in some, is apt to corrupt others, which, if many should follow, would threaten the dissolution and confusion of churches, contrary to scripture."—*Cambridge Platform*, Chapt. 13, Sec. 6.

The views of the Puritans, on this subject, are further manifest, from the result of a Synod or Convention of the "elders and messengers" of the churches, in Mass. in 1662,—14 years after the establishment of the *Cambridge Platform*.

"To refuse covenanting and subjection to Christ's government in the church, where they live, being so removed as to be utterly incapable of it elsewhere, would be a walking disorderly, and would too much favor profaneness and separation; hence to administer baptism to the children of such, as stand in that way, would be to administer Christ's ordinance to such as are in the way of sin and disorder, which ought not to be, 2 Thes. 3, 6; 1 Chron. 15, 13; and would be contrary to that rule; 1 Cor. 14, 40; Let all things be done decently and in order."

duty of the Pastor and Deacons to transmit a circular, which the church has adopted, to all the members, who have been absent more than a year without applying for a letter. Still, after all the solicitude of the church and the vigilance of the officers, the evil is only partially removed. (34)

The water of this town, except the mountain, is slightly impregnated with lime. But still it is not unhealthy, as the bills of mortality shew. (35) Epidemics, as in other places, have occasionally prevailed. The most sickly season, by far, during my ministry, was in the winter of 1813. As the soldiers passed on to the south, near the close of 1812, most, or all the towns over a large district became sickly, and, for three or four months, suffered more by death, in proportion to the number of inhabitants, than in any period since the country was settled. The deaths in Middlebury, during the months of January, February and March, with a population of about 2300 were 47, a very unusual portion of whom were between the ages of 35 and 60. The winter of 1826 was also sickly, and snatched from us, as many will recollect with pain, some of the most valuable members of the church.^z Many, I doubt not, keenly felt, that

"Smitten friends
Are angels sent on errands full of love,
For us they languish, and for us they die."

REFLECTIONS.—1. We are led to admire the enterprise of the first settlers. I feel a kind of veneration for the men, who not only conceived the idea of having this wilderness turned into a fruitful field, but could take on themselves the cares and burdens of doing it.

"O great achievements! more illustrious far
Those triumphs, than the bloody wreaths of war."

I delight to see enterprise. Think of a young man, at twenty one, going 60 miles into a wilderness, where fields

^z The number of deaths, in the township, between Jan. 1, and April 1, was 35, 9 of them by puerperal fever. Population about 3000.

of grain could not wave, and flocks whiten the hills, without many weary steps and many hard blows. How unlike is all this to quietly sitting and smoking over a warm stove, and calculating on enjoying the world, and becoming rich, by speculating on a father's property. O shame! on the enterprise of some of the babies, that have passed all their teens. Nor was all the enterprize of the first settlers wasted in mere efforts to become rich. Consider what they have bequeathed you. Who projected the plan of an Academy, a Female Seminary and a College? Forty years ago, say ten or fifteen years after the first hut was built in the village, there was but little wealth here. And yet in 1798 the Court House was completed. The College was finished in 1800, and a building erected for a Female Seminary in 1805. When they wanted a meeting house it was erected; or a smaller building (36) to accommodate Sabbath Schools, and occasional meetings, it was immediately forthcoming.

2. Let us give thanks to God, for what our predecessors have bequeathed to us. We give thanks, for all, that has been transmitted to us, through the Puritans. But at present we are thinking of the hardy adventurers and spirited first settlers of this town. We can but delight in the purpose, which they seem unwaveringly to have cherished, to promote the cause of education, not merely by bestowing good wishes, but by making this a place, where the best opportunities should be afforded for mental improvement. They seem not to have thought of laying out race grounds, or devising ways to lounge in the lap of luxury. No. They wished to promote intellectual advancement. Men were created but little lower than the angels, and that small distance, when we include the mind and heart, is wonderfully diminished by education. Thanks to Painter, and Storrs, and Miller, and Matthews, (37) and other deceased benefactors, to say nothing, at present, of living ones, that with their

associates, they breathed into existence the institutions, which adorn the place and bless the community.

3. I was about to urge you forward, in the steps of your predecessors, to every good work. But I perceive, as I trust, by the very aspect of the congregation, that in your thoughts and purposes too, you have already anticipated me.

Finally. This town has been highly favored with the refreshing influences of the Holy Spirit. How rare is it to find a town that in less than 40 years has enjoyed 16 revivals of religion in one denomination! Man, to a certain extent, is what he is made by education. But, still, unless he gives his acquirements to God, what are they worth? And what good in the end, will education, or wealth, or ease, or honor, or any thing, or every thing else do a man, when he must give up his final account, and receive his eternal doom, according to the deeds done in the body. Christian Friends, we ought to be amazed, when we consider what has been, and what is. I have heard it stated, that one of the original female members of the church could walk four miles, through an almost pathless forest, to attend a religious meeting. Do you thank God that you are not subjected to the temporal evils that afflicted your predecessors, and that religious privileges are brought to your doors? But you need the same *spirit*, that fired the best of them. If the occasion does not harmonize with rebuke, it harmonizes with acknowledgments so grateful, as to make the heart melt; with purposes so inwrought that nothing can shake them; and aspirations for divine aid, so fervent as to carry the suppliant to the very bosom of the Savior.

Christian Friends,—Is it not high time to awake out of sleep? for now is our salvation nearer, than when we believed. The first settlers of the town are gone, or are bending over the grave. When fifty years more shall have elapsed, (the period will very soon have flown,) and

another man shall stand up here, to preach a *century* sermon, where shall we be? It is not improbable that every adult person, in this house will be in the grave. O then,

"Lean not on earth, 'twill pierce thee to the heart,
A broken reed, at best, and oft a spear."

"Too low they build that build beneath the stars."

God grant that we may look on past errors with grief; on past favors with gratitude; on present mercies with thanksgiving. Then, though our bodies turn back to the dust, from which they were moulded, shall our

"rapt souls, anticipating heaven,
Burst from the thralldom of incumbering clay,
And, on the wings of ecstasy upborne,
Spring into liberty, and light, and life."

AMEN.

NOTES.

NOTE 1. PAGE 5.

The writer early conceived the plan of giving a historical sketch of the first settlement of Middlebury. For this purpose he obtained, in 1807, a meeting of several of the first inhabitants. They were thus enabled to refresh each others memories and correct each others mistakes. Copious notes were then taken and have been extended from time to time. The account of the early settlement of the town, and indeed of the events which transpired more than fifty years ago, when not taken from records, were derived chiefly from Gamaliel Painter, John Chipman, Imri, son of Benjamin Smalley, Joshua Hyde, Eber Everts, Martin Everts, Philip Freman, Martin and John, sons of Daniel Foot, Amos, son of Stephen Goodrich, Robert Huston, Asa Preston and Nathan Case. Also from Gilbert Everts of Salisbury, Nathan Barton of New Haven, Daniel Foot of Cornwall and Robert Chambers of Addison.

Frederic Hall, Esq., when professor in Middlebury College, published, in 1821, a "Statistic account of Middlebury, in the state of Vermont," Part first, of thirty-six pages. This is occupied chiefly with a geographical description of the town and an account of its minerals. A catalogue of the plants in Middlebury, by Dr. Edwin James, occupies twelve pages of the work. With the "First part" and the present account there is very little in common. The second part, which it is supposed was published, is not in possession of the writer. The substance of it is probably given under the article Middlebury, in Thompson's Gazetteer of Vermont, Edition 1824. Notwithstanding Prof. Hall's great caution, a few inaccuracies have crept into his "Account," and have been transferred to the Gazetteer. As the writer has been favored with information which Prof. H. did not possess, it is believed, that the present narrative, when it differs from his "Account," may be confidently relied on. Whenever the writer has depended on Prof. Hall to substantiate any fact, he has quoted his words, or referred to him explicitly. In all other cases resort has been had to original sources of information.

Several gentlemen have been requested to furnish notes. When a note is inserted, as prepared by a particular individual, he alone is to be considered as responsible for the parts reported in that article.

Instead of giving them a more conspicuous place, a few remarks by way of explanation, will be subjoined to this note.

When the sermon was delivered there was no reference to the "home lots," nor to many other minute particulars, which have been inserted exclusively for the gratification of future generations. The descendants of the original settlers, some of whom are already very numerous, will, a century or two hence, delight to know where their ancestors located themselves, on their first arrival in Middlebury. The home lots, No. 1 and No. 40, lying on New Haven line, as it originally ran, and the survey having, by some means gained a place in the town clerk's office, will doubtless be well known for ages. Hence, as often as practicable, they have been referred to, when pointing out a location. The minute particulars incorporated into the sermon, since delivery, might have been thrown into the notes. But their number, in that case would have been greatly multiplied, and the labor of preparing the sermon for the press much enhanced, especially as many interlineations had been made before the idea of referring these minute details to notes suggested itself, and before it was perceived how numerous they would become.

NOTE 2. PAGE 5.

The charters of Middlebury, New Haven and Salisbury were obtained, Nov. 2d and 3d, 1761, by John Everts, Esq. of Salisbury, Con. A number of persons mostly in Salisbury and vicinity employed him to go, as their agent, to Portsmouth, N. H., and procure charters of two townships. He first designed to locate his contemplated townships on the site of Clarendon and Rutland. But this territory had been chartered the same autumn before his application. He however ascertained, that no lands had been granted north of Leicester. Knowing something of the lower falls of Otter Creek, now the falls at Vergennes, and perceiving the vast importance of having a starting place, that could be certainly ascertained, he concluded to commence at these falls, and lay off his townships south, bounding them west on Otter Creek. Supposing that there was a sufficient territory between Leicester and the lower falls of Otter Creek for three townships,

he concluded to make such an arrangement of his names, by inserting several of them, as the names of applicants for each of the three townships, and to insert such other names, as would prepare the way for three charters. He had concluded to call one of his townships Salisbury, with reference to the place of his residence ; and the other New Haven, from one of the principal towns in Connecticut, which, as a member of the Legislature, he had often visited. Having been successful in his application, he affixed these names to his southern and northern townships, and concluded to call the one that lay between them, Middlebury.

The position of the northwest corner of New Haven determined all the original surveys of the three townships, and of their subdivisions into lots. The falls themselves fixed it with considerable precision, but that it might be perpetuated with perfect accuracy, after the original monument mouldered away, a hole was drilled in the solid rock in Vergennes, at the lower falls of Otter Creek, and a cannon firmly placed in it, to give due notice to all, during the present and future ages, of the starting point for measuring off these three townships.

The charter of Middlebury seems to have been so unkindly used, that it exhibits striking marks of old age. Some parts of it are nearly obliterated. It has already experienced a first division into eight parts, but just escaping sixteen. As it seems to be strongly indicated, that like the territory it conferred on its proprietors, it may soon be subjected to a second and third and even fourth division, it is deemed advisable, now that it can be deciphered, to give it entire. The transcript by the antiquarian of a future age may be highly appreciated. The following are the words and figures of the charter of Middlebury, transcribed from what appears to be the original document :

PROVINCE OF NEW HAMPSHIRE.

GEORGE THE THIRD, BY THE GRACE OF GOD, OF GREAT BRITAIN, FRANCE AND IRELAND, KING, DEFENDER OF THE FAITH, &c.

To all persons to whom these presents shall come,

GREETING.

Know ye, that we of our special grace, certain knowledge, and mere motion, for the due encouragement of settling a new plantation within our said province, by and with the advice of our trusty and well-beloved Benning Wentworth, Esq., our Governor and Commander in chief of our said province of New Hampshire, in New England, and of our council of said province ; have, upon the conditions and reservations herein after mentioned, given and granted, and by these presents, for

us, our heirs, and successors, do give and grant in equal shares, unto our loving subjects, inhabitants of our said province of New Hampshire, and our other governments, and to their heirs and assigns forever whose names are entred on this grant, to be divided to, and amongst them into *sixty-eight* equal shares, all that tract or parcel of land situate, lying and being within our said province of New Hampshire, containing by admeasurement 25,040 acres, which tract is to contain *something more than* six miles square, and no more; out of which an allowance is to be made for high ways and unimprovable lands by rocks, ponds, mountains and rivers, one thousand and forty acres free, according to a plan and survey thereof, made by our said Governor's order, and returned into the Secretary's Office, and hereunto annexed, butted and bounded as follows, viz. *beginning at the southerly corner of a township granted this day by the name of New Haven, at a tree marked standing on the bank of the easterly or northeasterly side of Otter Creek so called, from thence running east, seven miles, then turning off and running south ten degrees west, six miles and sixty-four rods, then turning off and running west to Otter Creek aforesaid, then down said Creek, as that runs to the bound first mentioned*; and that the same be, and hereby is incorporated into a township by the name of *Middlebury*; and the inhabitants that do or shall hereafter inhabit the said township, are hereby declared to be enfranchised with and intitled to all and every, the privileges and immunities that other towns within our province by law exercise and enjoy; and further, that the said town as soon as there shall be fifty families resident and settled thereon, shall have the liberty of holding two fairs, one of which shall be held on the ——— and the other on the ——— annually, which fairs are not to continue longer than the respective ——— following the said ——— and that as soon as the said town shall consist of fifty families, a market may be opened and kept one or more days in each week, as may be thought most advantageous to the inhabitants. Also, that the first meeting for the choice of town officers, agreeable to the laws of our said province, shall be held on the *first Tuesday in January next*, which said meeting shall be notified by *Capt. Samuel Moore*, who is hereby also appointed the moderator of the said first meeting, which he is to notify and govern agreeable to the laws and customs of our said province; and that the annual meeting for ever hereafter for the choice of such officers for the said town, shall be on the *second Tuesday* of March annually, to have and to hold the said tract of land as above expressed, together with all the privileges and appurtenances, to them and their

respective heirs and assigns forever, upon the following conditions, viz :

I. That every grantee, his heirs or assigns shall plant and cultivate five acres of land within the term of five years for every fifty acres contained in his or their share or proportion of land in said township, and continue to improve and settle the same by additional cultivations, on penalty of the forfeiture of his grant or share in the said township, and of its reverting to us, our heirs and successors, to be by us or them re-granted to such of our subjects as shall effectually settle and cultivate the same.

II. That all white and other pine trees within the said township, fit for masting our royal navy, be carefully preserved for that use, and none to be cut or felled without our special licence for so doing, first had and obtained, upon the penalty of the forfeiture of the right of such grantee, his heirs and assigns to us, our heirs and successors, as well as being subject to the penalty of any act or acts of parliament that now are, or hereafter shall be enacted.

III. That before any division of the land be made to and among the grantees, a tract of land, as near the centre of the said township as the land will admit of, shall be reserved and marked out for town lots, one of which shall be allotted to each grantee of the contents of one acre.

IV. Yielding and paying therefor to us, our heirs and successors for the space of ten years, to be computed from the date hereof, the rent of one ear of Indian corn only, on the twenty-fifth day of December annually, if lawfully demanded, the first payment to be made on the twenty-fifth day of December, 1761.

V. Every proprietor, settler, or inhabitant, shall yield and pay unto us, our heirs and successors yearly, and every year forever, from and after the expiration of ten years from the abovesaid twenty-fifth day of December, namely, on the twenty-fifth day of December, which will be in the year of our Lord 1771, one shilling proclamation money for every hundred acres he so owns, settles or possesses, and so in proportion for a greater or lesser tract of the said land ; which money shall be paid by the respective persons aforesaid, their heirs or assigns, in our council chamber in Portsmouth, or to such officer or officers as shall be appointed to receive the same ; and this to be in lieu of all other rents and services whatsoever.

In testimony whereof we have caused the seal of our said province to be hereunto affixed. Witness, Benning Wentworth, Esq., our Governor and commander in chief of our

said province the *second* day of *November* in the year of our Lord Christ, one thousand seven hundred and *sixty-one*, and in the *second* year of our reign.

B. WENTWORTH.

By his Excellency's command with advice of council.

THEODORE ATKINSON, *Sec'y*.

Province of New Hampshire, Nov. 2d, 1761.

Recorded in book of Charters page 297 and 298.

THEODORE ATKINSON, *Sec'y*.

THE NAMES OF THE GRANTEES OF MIDDLEBURY, VIZ :

John Everts,	18	Eben'r Field,	55	Hezekiah Camp, jun.,	50
Eljah Skinner,	6	Nath'l Flint,	21	John McQuivey,	31
Elkanah Paris,	8	Ben'ja Everist,	30	Ben'ja Smalley,	28
Benjamin Paris,	52	Jeremiah How,	51	Lt. John Seymour,	11
John Baker,	27	John Read,	24	Datis Ensign,	64
Gideon Huribut,	17	James Claghorn,	66	Lt. Janna Meigs,	63
Eben'r Hanchitt,	59	Lt. Matthias Kelsey,	34	Elisha Sheldon, jun.,	57
Deliverance Spauldin,	23	Daniel Morris,	36	David Owen,	29
Noah Chittenden,	58	Rufus Marsh,	7	Moses Read, jun.,	53
Math. Boswick,	39	Elias Read,	9	Math'w Boldin,	40
Thos Chittenden,	47	Noah Waddams,	13	Lt. Jonathan Moore,	3
John Abbit,	48	Amos Hanchitt,	25	John Benton,	12
Moses Read,	45	Sam'l Towseley,	60	John Everts, jun.,	38
Sam'l Keep,	37	John Strong,	32	Jonn. Moore, jun.,	14
Elisha Palster,	16	John How,	19	Nath'l Skinner, jun.,	35
Rulef White,	1	Oliver Everts,	43	David Hide, jun.,	4
Nath. Everts, jun.,	15	Russel Hunt,	42	Thos. Chipman,	25
John Turner, jun.,	33	Capt. Josiah Stoddard,	65	Charles Brewster,	61
Eben'r Field, 3d,	5	Bethel Selick,	45	Theodore Atkinson, Esq.,	
Sam'l Turner,	41	Sam'l Skinner,	56	M. H. Wentworth, Esq.,	
Zachariah Foss,	20	Capt. Sam'l Moore,	62		

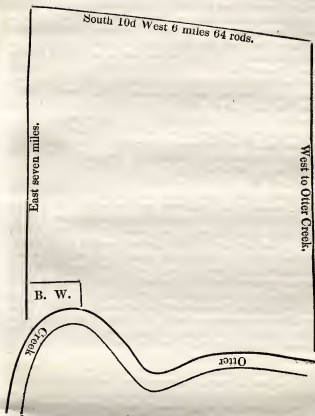
His Excellency, Benning Wentworth, Esq., a tract of land containing five hundred acres, as marked B. W. in the plan, which is to be accounted two of the within shares, one whole share for the incorporated society, for the propagation of the gospel in foreign parts, one share for a glebe for the Church of England as by law established ; one share for the first settled minister of the gospel, and one share for the benefit of a school in said town.

Province of New Hampshire, Nov. 2d, 1761.

Recorded in the book of Charters, page 298.

THEODORE ATKINSON, *Sec'y*.

PLAN OF MIDDLEBURY.



Province of New Hampshire, Nov. 2d, 1761.

Recorded in the book of Charters, page 299.

THEODORE ATKINSON, *Sec'y.*

From a leaf, which, by its marks and figures appears to be the first and second pages of a book, that has belonged to the proprietors, I have inserted, against the name of each grantee, the number of the lot, in the first hundred acres division (commonly called the home lots,) which was drawn to him.

In all cases, and they are quite numerous, where I have ascertained by deeds or otherwise, the number of the lot, which was actually assigned to any proprietor, this list is verified. It is headed, "A list of the names of the original proprietors, in the township of Middlebury, with the number of their first hundred acre lot, according to draught, &c." In one instance A is put down as having drawn No. 44, and in another B as having drawn No. 22. These letters, I suppose, for some reason stand for Theodore Atkinson and M. H. Wentworth. The lots drawn, as portions of the public rights were numbered as follows: Society for propagating the gospel, No. 10; Church of England, 49; First settled Minister, 54; School, 2.

In spelling the names of the proprietors the charter has been followed. But though that instrument gives to Middlebury but one d, this is so contrary to all analogy, as well as usage, even from the very first meeting of the proprietors, that it appeared unseemly and like encouraging a bad example to leave the d, "solitary and alone." An attempt to correct the orthography of all the other names, though some of them are great sufferers by the manner in which they have been used by authority, would be too hazardous.

The charter is a printed sheet, blanks being left to be filled, according to circumstances, at the time of issuing. The blanks relative to fairs were, as appears, never filled. After the word "admeasurement," 230,40, the number of acres in a township six miles square, appears to have been originally written. The figure 3 was doubtless changed to 5 making 250,40 as printed above, after perceiving, as they viewed the subject, that the seven miles by six, &c., would include a larger tract than six miles square—the usual size of a township. So after the words "is to contain," in the same connexion, was originally written "six miles;" but the word miles is erased, and the words "something more than," (probably to be used as transcribed, before six, though there is no caret to determine the question,) were interlined, doubtless to prevent the inconsistency of granting 25,040 acres, and still saying "containing six miles square and no more." The words "no more," through inadvertence probably, were not erased.

The plan of the town, drawn on the back of the charter and given on page 41 with great exactness, is not accurate.

It appears to have been assumed, that the general course of Otter Creek against Middlebury, is ten degrees east of north, whereas it is a little west of north. This erroneous assumption is obvious from the fact, that in projecting the plan, on a scale of half an inch to a mile, while the east line runs "south ten degrees west," three and a half inches are given as the length of the south line; and this is precisely the length of the north line, which is designed to represent seven miles. The Creek meanders along the west line of the town, nearly in the same general direction. There is certainly no great bend to the east, near the north line in any degree, resembling the representation on "the plan."

The town originally contained more than thirty-six square miles, still as the Creek runs west of north instead of east of north, which was assumed, it is perfectly obvious, that the charter did not convey as much land as was intended.

A tract stretching across the east side of the town one and a half mile wide, at the north end, and one mile wide, at the south end, containing seven and a half square miles, was set off, by the legislature, from Middlebury to Ripton, Nov. 11, 1814. The tract annexed to Middlebury, in 1796, from Cornwall, (being all the portion of Middlebury that lies west of Otter Creek,) contains about four square miles.

That part of the charter, which was printed, appears, in the present edition, in Roman, and except the figures, the portion, which was inserted with a pen, to fill the blanks, in italic letters. The names of the proprietors, or "Grantees," and what follows, were *written* on the back of it.

In the fifth section of the charter, the rent, which is required of the proprietors, is to be paid in "proclamation money." It will be seen too, in a subsequent part of this note, that the proprietors, at their first meeting, voted to raise a tax of "nine shillings on each right—six shillings in silver and three shillings in Proc. money." After much inquiry for the meaning of Proc. or proclamation money, I dropped a line to the Hon. Nathaniel Chipman, of Tinmouth, and was happy to receive the desired information. He observes, "Proclamation money, in its original application, means what was otherwise called the lawful money, of New England—six shillings to the dollar.* This distinguished it from sterling money, which was four shillings and sixpence to the Spanish dollar. Twenty shillings or one pound lawful money was therefore but fifteen shillings sterling. It was afterwards applied to the bills of credit, issued by the several New England colonies, to distin-

*This was established by proclamation, and when applied to bills of credit, was contracted to the word proc, as a common appellation."

guish them from silver currency, and so it appears to be used in the case you mentioned of the proprietors of Middlebury."*

The requirement in the fourth section of the charter, that the proprietors shall pay "the rent of one ear of Indian corn," "annually and lawfully demanded," certainly appears to an American, especially if unacquainted with the feudal tenures of Europe, extremely frivolous. In regard to this rent reserved, Judge Chipman remarks, "it would be necessary to a full explanation to go back to the black letter learning of the feudal system." It will be sufficient here to observe, that, under their system, all lands were holden of a superior — of the king, who was considered to be the lord paramount, or ultimate owner. Some of the tenants, or immediate occupants, held immediately of the king, and were called the king's tenants. But the greater part of the lands were by the king granted, in larger portions generally called Manors, to those, who were denominated mesne lords; and by them let to the tenants or immediate occupants. All were holden to perform certain services to their immediate lords, and he to his superior. These tenures were mostly of two kinds—first, military tenure—considered as honorable; the other called villanage consisted of certain low and base services, as to carry out the lord's manure, and the like. In the course of time, these services were exchanged for a rent certain, generally payable in money, and as on the payment of this, the tenant was quietted or acquitted of all other services, it was termed, especially when annexed to an estate of inheritance, a quit rent. When the land was to be brought under cultivation, or required expensive improvement before it could furnish the means of paying the rent reserved, a mere nominal rent was substituted for a time; a pepper corn, or as in the case to which you have

* As aged people sometimes speak of "Old Tenor," it will doubtless gratify many to see Judge Chipman's explanation on this subject: "As to what is meant by old tenor—colonial bills of credit were for many years the only currency circulating in New England. These depreciated, until forty-five shillings came to be the value of a dollar—at which it stood for many years—and was denominated Old Tenor; and in this accounts were then kept, and contracts made."

We had a state of things, which in a very slight degree resembled this, at the time of the universal suspension of specie payments in 1837. Contracts were generally made with the understanding, that payments would be rendered in current Bank bills, when these bills were less valuable by perhaps six per cent, than the same nominal amount paid in specie. At the time of the last war, in 1814, in consequence of the general suspension of specie payments by the banks south of New England, business was done in New York, and accounts kept, with the general understanding that payments would be made in current bills, when they were not worth so much by seventeen per cent as specie. Old Tenor, however, throws all modern delinquency, even in the states of Mississippi and Alabama, entirely into the shade.

It may gratify some persons to know what was the value of colonial bills, one hundred and ten years ago. In answer to this question, "What was the value of £100, in 1730," John Farmer, Esq., a distinguished antiquarian, late of Concord, N. H., remarks, "bills of credit, when they were first issued possessed the nominal value of silver currency. They retained their original value, for a number of years, but at length began to depreciate, and their depreciation," in 1739 "had reduced them to one third of their former value." See *Minot's continuation of the Hist. of Mass.* 1. 84, &c.

alluded ; an ear of Indian corn to be paid annually, if demanded ; the intention was to keep in view the connexion and the tenure by which the land was holden. All this has been swept away by the revolution in this country, and the owner of land has the absolute right without any idea of a superior."

It appears by the records of the proprietors, that their first meeting was held, in Salisbury, Con., at the house of Mr. John Everts, "on the 5th day of Jan. 1762." They "chose Samuel Keep, clerk for said proprietors;" they also "chose Matthias Kelsey, Ebenezer Hanchet and James Nichols, selectmen for said town of Middlebury." This was long before there was a single inhabitant in the town.

They also "voted to raise nine shillings on each right; six shillings in silver, and three shillings in Proc. money, except those, which have paid a nine shilling rate, which was granted, when the towns of New Haven, Middlebury, Salisbury and Cornwall, were jointly in company, such to be exempted." In what sense the four towns "were jointly in company" is not now certainly known. It is probable however, that this phraseology grew out of the circumstance, that these four towns were chartered, at the same time, or on two successive days;* that Elias Read, who procured the charter of Cornwall, and John Evarts of the other three towns, both belonging to Salisbury in Con., went to New Hampshire together, to procure their charters; and from the further circumstance, which is probable, though not certainly known, that the expense of procuring them, and perhaps of looking up the land, was made a joint concern, and paid out of a common stock. This is doubtless the only sense in which these four townships were "jointly in company."

The names of these agents, and at least a few others are inserted as proprietors, in each of the four townships. Several persons were proprietors in three of the townships, and it is judged from a hasty examination, that the names of a great number of the grantees are inserted in at least two of the charters.

Another circumstance which goes to show that the proprietors of these townships, though not strictly "in company," made their business, in regard to them, a kind of common concern, was the fact, that the meetings of the proprietors of two or three or all of them were sometimes held, in the same town, and on the same day, or, on two successive days. The proprietors of Middlebury and Salisbury, held their first

* The charter of Cornwall, as the document itself shows, is dated Nov. 3d, 1761, and not on the 14th of Oct., as would appear from the quotation in the Vermont State papers, p. 15.

meeting at the house of John Everts, the agent for procuring their charter, on the 6th of Jan. 1702. The proprietors of New Haven were required to hold their meetings the same day, and probably actually hold it, at the same place. But the record is not preserved. Cornwall proprietors were required to meet the next day, and probably met at the same place also. But the records of their early transactions having been destroyed, the fact cannot be shown. The proprietors of both Middletown and Salisbury met in Salisbury, Conn., at Samuel Moore's, March 4th, 1704; at John Everts', on the second Tuesday in March 1704; and at J. Parrel's adjoining to John Everts; on the second Tuesday in March, 1705. If the records of New Haven and Cornwall were in existence they would doubtless exhibit many other considerations of meetings, and show that the proprietors, who owned rights in all the towns, or two or three of them, so arranged their business, as promoted their convenience, and indicated a common interest. This also appears from the circumstance, that vendues, for the sales of land belonging to delinquent proprietors of two or more of these townships, were often held at Salisbury, Conn. at the same time and place.

The fact that a tax of nine shillings on each proprietor was sufficient for all the expenses in procuring a charter, including the fees paid to the government, clearly shows that their land cost them but little. At this rate the sum paid for a township would amount to about one hundred dollars, or half a cent an acre. It is to be considered however, that, after the expiration of ten years, they would be liable to pay, annually, one shilling for every hundred acres. But the estimated cost of their land, even after paying a principal, of which the rest is the interest, would not generally amount to seven cents an acre.

That the land in these towns was considered of little value appears from the fact, that many proprietors suffered their rights to be sold for taxes, rather than pay the expense of surveying them. In 1704, the rights, consisting of about 350 acres each, of twenty original proprietors of Middletown, were sold at vendue, in Salisbury, Conn., for sums varying from five dollars, to six dollars and five sixths of a dollar. Thirteen rights lying in Salisbury were sold, at about the same time, for prices, that almost exactly corresponded with those of the Middletown lands. After these towns began to be settled, the best lands were estimated at from one third, to one half of a dollar per acre.

The proprietors repeatedly chose "selectmen," but in March 1703, instead of selectmen, they elected three Assessors, viz: "John Everts, Capt. Samuel Moore and Matthias Kelsey."

At this meeting they "voted to raise a sale of twenty shillings on each right to defray the charge of laying out the first and second divisions (public rights only not to pay.) Voted to give the vote on the above said rate to the Committee, that shall lay out the first and second divisions in the said town, and produce a mathematical plan thereof, by the first day of Oct. next, said Committee to lay out all the public rights in said township. Said Committee to collect the said twenty shilling rate. James Nichols and Benj. Smalley appointed committee to lay out the first and second divisions."

At the proprietors meeting in Salisbury, Conn., Dec. 20, 1763, it appeared, that a portion of the town had been surveyed; they "voted and accepted the plan presented by Benj. Smalley, as a mathematical plan of said township."

Voted, "that John Hutchinson, Esq. and Sam'l Moore, jun. draw the lottery for the rights aforesaid."

The records show that, at the same meeting, they "Voted and chose Benj. Smalley, Collector; Voted and chose John Everis Treasurer."

The first division, as the charter provided, consisted of one acre for each proprietor. It was situated one mile north from the centre of the habitable part of the town; has usually been called "the town plot," and lies about a mile north from the centre burying ground, and between Nos. 53 and 54 of the house lots. This location was singular, whether respect was had to the charter, or to a convenient place for building lots, and must have been selected doubtless from the mere circumstance, that it was near the centre of the western tier of house lots. The town plot, having through negligence never been laid out in lots; divided into severally, and assigned by lottery or otherwise to individuals, was finally viewed as undivided land, and acquired by those, who took possession of it by pick-up.

The second division, or as it is often called "the first hundred-acre division," was laid out by Smalley, in lots one mile east and west, and fifty rods wide and is usually designated the house lots. They consist of two tiers of lots, the east end of the west tier being bounded by the west end of the east tier. The eastern tier contains 38 lots, all of which were designed to be bounded on the east by a straight line, which runs south ten degrees west, and generally near the foot of the mountain. They extended from New Haven line, as it was then understood, to within about a mile of the original line, or 38 rods of the present line of Salisbury. Probably they did not carry the tier through to Salisbury, because they deemed the land, on that side less valuable. The other

ber of home lots, as then surveyed, was bounded on the west end by a line running south ten degrees west and passing through the centre burying ground, which includes a small portion of numbers 56 and 59. It extended three lots south of No. 43, near the northwest corner of which the school house to the third district stands. This tier began with No. 46, on New Haven line and extended south to No. 58. The two rights, which the grantor reserved for himself and located in the northwest part of the town, being added make 68, that is, two for the Governor and one for each other proprietor.

In March, 1766, the proprietors "Voted, that, if any man (or men,) by the first of May next, shall appear and give sufficient bond to the proprietor's committee to build a good new mill within fifteen months from this day, in the township of Middletury, shall have any mill place, which he or they shall choose in said township, viz: in the undivided part thereof, and also 40 acres of land adjoining said mill place." No mill however, was built, till they made a more liberal offer. At this meeting, they "voted to lay out a third division of one hundred acres to each grantee." They also "voted to give five shillings per day to each Committee man, so long as he shall be faithful in the service of laying out said third division." Neither this nor any subsequent division was ever surveyed by the proprietors, as was the first hundred acres division. Perhaps the offer of five shillings a day, carrying their own provisions from Connecticut, or purchasing them at Cores Point, was not sufficient to lure the committee into these wilds.

It is credibly reported, that they agreed to lay out a lot for each proprietor, who would guarantee them an indemnification for their trouble, and that about twenty proprietors met the terms, and received their lots, the others depending on making pitches, as they were subsequently authorized to do, on any undivided land. It appears, that all the efforts of the proprietors had as yet induced no person to become a resident in their new township. They finally concluded to offer a bounty to those, who would become permanent settlers, and accordingly made the following proposals, as appears from their records:

"At a meeting of the proprietors of the township of Middletury, legally warned, opened and held at the house of Mr. John Davis of Salisbury, in Litchfield county, colony of Connecticut, the 7th of April, 1766, &c.,

1. Voted and chose Mr. James Nichols moderator for said meeting.

2. Voted that each proprietor, that do 3 the standing custom repair to Middlebury, and do the duty agreeable to the directions in the charter for said township, so as to hold said right, that each proprietor or proprietors shall have thirty-five acres to each right or share in said township, over and above his or their equal proportion with the rest of the proprietors in said township; provided he or they will be at the trouble and cost of laying out said thirty-five acres in good form, in any of the undivided part of said township, reserving every convenient place and stream for mills to be disposed of hereafter, as shall be thought proper, and also highways, (if needed,) through the thirty-five acres." This offer produced little or no effect, as not a single person became an actual settler for seven years.

The proprietors' meetings, till after "the third Tuesday of May, 1767," were held in Salisbury, Con. and most of them, seven in number, were at the house of John Everts, who presented the charter, and was the grandfather of Martin Everts of this town and Gilbert Everts of Salisbury.

After persevering and unwearied exertions, by inquiry and writing, and advertising, it is still a fact, that the writer has not been able to gain a knowledge of any records of the proprietors of a more recent date than "the third Tuesday of May, 1767." But few meetings have been held within the last forty years. It appears from various evidence, that the proprietors made a third hundred acres division, and subsequently a fifty acres division, which each proprietor was allowed to take by picking. This would give in the whole three hundred and fifty acres to each proprietor. Some who have been much conversant with this subject represent, that land still remains undivided sufficient to allow each proprietor fifteen or twenty acres. A part of this is understood to have been acquired by persons, who have surveyed all tracts, and for "fifteen years" maintained such a kind of occupancy, that "no action" "for the recovery of the possession thereof," can "be maintained."

The following persons are said to have been clerks of the proprietors, Samuel Keop, Elias Reed, Oliver Everts, John Chapmans and George Chapmans. The evidence that these were all clerks but Elias Reed, and in the order mentioned, is indubitable.

The following is a representation of the home lots. As they are bounded by lines running east and west, and by others running south ten degrees west, each lot, instead of being a parallelogram or long square, as here represented, is a rhomboid or somewhat like a diamond, having its opposite angles 80 and a 100 degrees.

HOMER LATER.

1		43	
2	r	41	
3		42	
4		40	k
5		44	
6		45	
7		46	
8		47	
9		48	
10	n	49	u
11		50	
12	r	51	
13		52	
14	y	53	
15			
16			p
17		54	t
18		55	
19		56	
20		57	c
21		58	
22		59	
23		60	
24		61	
25	d	62	
26		63	
27		64	
28		65	
29		66	
30			
31			
32			
33	b		
34	w		
35			
36			
37	f		
38			
39			

a. 1880-1885. After the first three years. 1. 1886-1887. 2. 1888-1889. 3. 1890-1891. 4. 1892-1893. 5. 1894-1895. 6. 1896-1897. 7. 1898-1899. 8. 1900-1901. 9. 1902-1903. 10. 1904-1905. 11. 1906-1907. 12. 1908-1909. 13. 1910-1911. 14. 1912-1913. 15. 1914-1915. 16. 1916-1917. 17. 1918-1919. 18. 1920-1921. 19. 1922-1923. 20. 1924-1925. 21. 1926-1927. 22. 1928-1929. 23. 1930-1931. 24. 1932-1933. 25. 1934-1935. 26. 1936-1937. 27. 1938-1939. 28. 1940-1941. 29. 1942-1943. 30. 1944-1945. 31. 1946-1947. 32. 1948-1949. 33. 1950-1951. 34. 1952-1953. 35. 1954-1955. 36. 1956-1957. 37. 1958-1959. 38. 1960-1961. 39. 1962-1963. 40. 1964-1965. 41. 1966-1967. 42. 1968-1969. 43. 1970-1971. 44. 1972-1973. 45. 1974-1975. 46. 1976-1977. 47. 1978-1979. 48. 1980-1981. 49. 1982-1983. 50. 1984-1985. 51. 1986-1987. 52. 1988-1989. 53. 1990-1991. 54. 1992-1993. 55. 1994-1995. 56. 1996-1997. 57. 1998-1999. 58. 2000-2001. 59. 2002-2003. 60. 2004-2005. 61. 2006-2007. 62. 2008-2009. 63. 2010-2011. 64. 2012-2013. 65. 2014-2015. 66. 2016-2017. 67. 2018-2019. 68. 2020-2021. 69. 2022-2023. 70. 2024-2025. 71. 2026-2027. 72. 2028-2029. 73. 2030-2031. 74. 2032-2033. 75. 2034-2035. 76. 2036-2037. 77. 2038-2039. 78. 2040-2041. 79. 2042-2043. 80. 2044-2045. 81. 2046-2047. 82. 2048-2049. 83. 2050-2051. 84. 2052-2053. 85. 2054-2055. 86. 2056-2057. 87. 2058-2059. 88. 2060-2061. 89. 2062-2063. 90. 2064-2065. 91. 2066-2067. 92. 2068-2069. 93. 2070-2071. 94. 2072-2073. 95. 2074-2075. 96. 2076-2077. 97. 2078-2079. 98. 2080-2081. 99. 2082-2083. 100. 2084-2085. 101. 2086-2087. 102. 2088-2089. 103. 2090-2091. 104. 2092-2093. 105. 2094-2095. 106. 2096-2097. 107. 2098-2099. 108. 2100-2101. 109. 2102-2103. 110. 2104-2105. 111. 2106-2107. 112. 2108-2109. 113. 2110-2111. 114. 2112-2113. 115. 2114-2115. 116. 2116-2117. 117. 2118-2119. 118. 2120-2121. 119. 2122-2123. 120. 2124-2125. 121. 2126-2127. 122. 2128-2129. 123. 2130-2131. 124. 2132-2133. 125. 2134-2135. 126. 2136-2137. 127. 2138-2139. 128. 2140-2141. 129. 2142-2143. 130. 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3012-3013. 565. 3014-3015. 566. 3016-3017. 567. 3018-3019. 568. 3020-3021. 569. 3022-3023. 570. 3024-3025. 571. 3026-3027. 572. 3028-3029. 573. 3030-3031. 574. 3032-3033. 575. 3034-3035. 576. 3036-3037. 577. 3038-3039. 578. 3040-3041. 579. 3042-3043. 580. 3044-3045. 581. 3046-3047. 582. 3048-3049. 583. 3050-3051. 584. 3052-3053. 585. 3054-3055. 586. 3056-3057. 587. 3058-3059. 588. 3060-3061. 589. 3062-3063. 590. 3064-3065. 591. 3066-3067. 592. 3068-3069. 593. 3070-3071. 594. 3072-3073. 595. 3074-3075. 596. 3076-3077. 597. 3078-3079. 598. 3080-3081. 599. 3082-3083. 600. 3084-3085. 601. 3086-3087. 602. 3088-3089. 603. 3090-3091. 604. 3092-3093. 605. 3094-3095. 606. 3096-3097. 607. 3098-3099. 608. 3100-3101. 609. 3102-3103. 610. 3104-3105. 611. 3106-3107. 612. 3108-3109. 613. 3110-3111. 614. 3112-3113. 615. 3114-3115. 616. 3116-3117. 617. 3118-3119. 618. 3120-3121. 619. 3122-3123. 620. 3124-3125. 621. 3126-3127. 622. 3128-3129. 623. 3130-3131. 624. 3132-3133. 625. 3134-3135. 626. 3136-3137. 627. 3138-3139. 628. 3140-3141. 629. 3142-3143. 630. 3144-3145. 631. 3146-3147. 632. 3148-3149. 633. 3150-3151. 634. 3152-3153. 635. 3154-3155. 636. 3156-3157. 637. 3158-3159. 638. 3160-3161. 639. 3162-3163. 640. 3164-3165. 641. 3166-3167. 642. 3168-3169. 643. 3170-3171. 644. 3172-3173. 645. 3174-3175. 646. 3176-3177. 647. 3178-3179. 648. 3180-3181. 649. 3182-3183. 650. 3184-3185. 651. 3186-3187. 652. 3188-3189. 653. 3190-3191. 654. 3192-3193. 655. 3194-3195. 656. 3196-3197. 657. 3198-3199. 658. 3200-3201. 659. 3202-3203. 660. 3204-3205. 661. 3206-3207. 662. 3208-3209. 663. 3210-3211. 664. 3212-3213. 665. 3214-3215. 666. 3216-3217. 667. 3218-3219. 668. 3220-3221. 669. 3222-3223. 670. 3224-3225. 671. 3226-3227. 672. 3228-3229. 673. 3230-3231. 674. 3232-3233. 675. 3234-3235. 676. 3236-3237. 677. 3238-3239. 678. 3240-3241. 679. 3242-3243. 680. 3244-3245. 681. 3246-3247. 682. 3248-3249. 683. 3250-3251. 684. 3252-3253. 685. 3254-3255. 686. 3256-3257. 687. 3258-3259. 688. 3260-3261. 689. 3262-3263. 690. 3264-3265. 691. 3266-3267. 692. 3268-3269. 693. 3270-3271. 694. 3272-3273. 695. 3274-3275. 696. 3276-3277. 697. 3278-3279. 698. 3280-3281. 699. 3282-3283. 700. 3284-3285. 701. 3286-3287. 702. 3288-3289. 703. 3290-3291. 704. 3292-3293. 705. 3294-3295. 706. 3296-3297. 707. 329

As the printer is accustomed to make square work, it is inconvenient for him to use lines that fall on each other obliquely, and he has no artist at his elbow to aid him with a copper plate or lithograph. For this reason too, no proposal was made to give an outline map of the whole town. Under these circumstances an attempt to show the location of all the first settlers, or any of them, except those who settled on the home lots or near them, would be useless. The lots, about twenty in number, that were regularly surveyed to the second hundred acres division, would have had a place, but no person could tell where they were, except that five of them, being half a mile long and one hundred rods wide, lay south of the town plot and were bounded east by the home lots. It is reported that the starting place was No. 64. It is said however that the surveys of the home lots were so irregular, that there was more or less vacant land between them and the second hundred acres division, which was ultimately acquired by picking.

NOTE 3. PAGE 6.

Seven young men, of whom Chapman was one, started from Salisbury, Conn. with oxen and cart and the implements of husbandry, to make a beginning in this wilderness. As they were under the necessity before they reached New Haven and Addison, of cutting their way through a dense forest for their cart and team to pass, they were about as long in performing their journey as it would now take to go across the great waters to the "father land" and return. Soon after leaving Manchester, they struck some of the head waters of Otter Creek, and followed the stream near its bank, till they reached Southard's Falls in Railroad. Here, as the Creek becomes boatable, they stopped long enough to convert a huge log into a rapacious canoe. Having launched it, probably with as much delight as ever a company set a seventy-four gun ship afloat, they put on board their provisions, farming utensils and even ox yokes. Their cart too was placed in the water to be towed by the boat. A part of the men, by the use of paddles, set the whole in motion. The rest drove the oxen on the bank of the river, compelling them to swim across all the unfavorable streams that entered it. They are reported to have moved on successfully to Middlebury, the wheels of the cart, for nearly 30 miles, never having touched bottom so as to roll but once. And even this, I am informed,

by a gentleman acquainted with the river, was in consequence of mooring the shore instead of keeping the centre of the stream. At this place, they disembarked, yoked their oxen and instead of having the boat drag the cart, the cart was required to carry the boat. Not understanding the country they followed around the great bend and cut a road on the east side of the river to the lower falls in Weybridge. Here they launched their boat again. It is not known whether the cart was decored to creep after it in the water, or whether, by the aid of the oxen, it was rolled on upon the firm earth.

While the French held Crown Point from 1758 to 1760, they had settlements, on the eastern shore of the lake, and extending several miles north. Where they have not been obliterated, by the cultivators of the soil, traces of these settlements, such as old cellars and the ruins of chimneys, still remain. When Canada was surrendered to the English, these settlements were abandoned. But the land on the margin of the lake, having been cleared and cultivated and made ready to receive the plough, rendered this a desirable location for those, who were removing into the new country. Several of the earliest adventures commenced on the old French settlement. There, rather perhaps than Waltham, was their central point of action. Chapman and a friend from the same family had jointly hired a man, and the three labored alternately in the summer of 1766, in Addison and in Middlebury.

These circumstances go to show, why Addison, for several years, was the principal town in the county, and was made the first state town.

NOTE 4. PAGE 7.

The whole expense of supporting the poor has, for many years past, amounted annually to a sum, that has ranged from one thousand to fifteen hundred dollars. In April, 1835, the town purchased a valuable farm, four miles from the village, of one hundred acres, on which was a house, that would afford ample accommodations for any probable number of persons, they might be required to support. The whole premises and repairs, to speak in round numbers, cost \$5000, and the farming utensils \$400. It is supposed by the selectmen, who superintend the establishment, that, even while such ample accommodations are offered, the amount requisite for maintaining the poor will be less, than on any former plan. The expenses for the year now drawing to a close, including what is

paid for carrying on the farm, and superintending the domestic department, and the aid occasionally afforded some, who do not reside at the establishment, are about \$400. The interest of the investment \$200 being added, the whole amount will be \$600. As the farm is amply stocked, and abundance of provisions are on hand, it is supposed by those best acquainted with the concern, that the disbursements in future years, will ordinarily, be still less.

NOTE B. PAGE 7.

Joshua Hyde first settled in the west part of New Haven, now Waltham. After he had made considerable progress in clearing his land, holding it under a title from New Hampshire, certain men came from N. Y., to arrest him as an intruder, and carry him to Albany for trial. Having taken him across Otter Creek, they rested on the bank and were refreshing themselves. Watching for an opportunity, Hyde sprung into the boat, and made a very free use of the paddle. Before they could seize him, he was beyond their reach. Expecting to be followed by his persecutors, he hastened home, called on a neighbor and authorized him to give assurance to the New Yorkers, that, if they would permit him to leave peacefully, he would never come back to his lot. Having found means in due time of crossing the Creek, they returned to his habitation, which he had professedly left. His friends negotiated for him, and his captors acceded to his terms. He abandoned his premises and came to Middlebury; but he took care to sell his land in Waltham to a true Yankee, who, as soon as the New Hampshire party were strong enough to use the "beach seal," successfully, entered into possession. The "beach seal," or beach rod was often applied to the naked backs of the "Yankees" without much reference to the principles of the moral law. This "instrument of punishment," as it is remarked by the author of the Vermont State Papers, "was termed the beach seal, in allusion to the great seal of New Hampshire, affixed to the grants made by the governor of that province, of which the beach rod well laid on to the naked backs of the "Yankees" and their adherents was humorously considered a confirmation!"

NOTE 6. PAGE 7.

The eminence, on the southern slope of which and near its base, the most elevated portion of the village rests, is so conspicuous and so often mentioned, that it is very desirable it should receive a name, by which it may be permanently known. It has generally taken its name from the person, who owned a portion of the land towards the village. It was first called Fuller's hill, then Chipman's hill, Sherman's hill, Miller's hill. But as this inconvenient to change the name as the southern extremity of it changes owners, it is proposed to call it Mount Noho, in allusion to an ancient elevation of that name, from which Moses was "showed" "all the land."

Except the Green Mountain range on the eastern border, four miles from the village, Mount Noho presents much the highest elevation in the township. It stands on a base of about two miles by one, and gradually rises, according to Prof. Hall, to "400 feet above the level of Otter Creek below the falls." Its sides afford some of the best tillage land in Middlebury. It is cultivated to its very summit, (or summit for there are two elevations, that claim this dignity,) and gives the beholder, in a northwesterly direction, a partial view of Lake Champlain.

NOTE 7. PAGE 8.

The first person who taught a school in Middlebury, was Miss Eunice Keep, a half sister of Col. John Chipman. The first school, in the benefits of which the village participated, was taught by Mrs. Goodrich, the wife of William Goodrich, and now the widow Barron of Bristol; and was kept in a house on the now a short distance east of Doct. William East's. At that time the part of the village, on the east side of the river, and the portion of the town, that now constitutes the districts Nos. 7 and 10, were but one district.

The town is now divided into eleven school districts. The first embraces the inhabitants in the southwest part of the town, including a few families on the west side of Otter Creek, near the "three mile bridge." The second includes all the south end of the town lying east of the first district, and is sometimes called the bottle factory district, from the circumstance that here was the site of a spacious building erected in 1814, in which was manufactured various articles of glass, and among the rest bottles. The district is now called East Middlebury.

The third district comprehends the tract between the first and second and the village, and extends about a mile north of the centre burying ground. The school house is on the old temple.

The fourth district includes all that part of the village, which lies west of Otter Creek.

The fifth is a small district embracing the inhabitants, on the west side of the Creek, between the first and fourth.

The portion of the village lying on the east side of the Creek constitutes the sixth district. The fourth and sixth districts contain more than half the inhabitants of the township.

The seventh embraces the inhabitants north of the village and west of muddy branch, except five families near New Haven line.

The eighth embraces the inhabitants in the northeast part of the town, extending from New Haven or Bristol south about three miles on the road, that runs parallel with the mountain, and near to it, and including a few families that reside west of the school house.

The ninth is the tract bounded by the seventh, the eighth, tenth and New Haven.

The tenth, a very small district, was taken from the seventh, and embraces those who were excepted as not belonging to the seventh, and the two families, who live near the stone factory, on muddy branch.

The eleventh lies near the mountain, between the second and eighth, bounded north by the north line of No. 21, of the horse lots, and south by the south line of No. 20.

Each district is provided with a school house. Those in the village are of brick and two stories high. One of them accommodates two schools, the other three.

NOTE 3. PAGE 10.

Mr. Storey had not brought his family to Salisbury, at the time of his death. His wife, Hannah, however after his decease removed to the lot, on which he had made a beginning. It not being convenient for her and one or two neighboring families to leave this part of the country, at the time the inhabitants generally withdrew, they conceived themselves in great danger of being surprised in the night, and perhaps carried captive by the Indians. As a means of security, they dug horizontally into the bank of Otter Creek, just above the

water, it passage sufficient to admit one person to creep in at a time; and at a place, where the roots of the trees would hold the aperture out earth, and prevent its falling. After entering the bank a short distance they made a place large enough to accommodate, during a night, the members of the families concerned in the enterprise. They probably made a small orifice near head to ventilate their subterranean dwelling. To render themselves and their boat less, more secure, they made the entrance into the cave deeper, extending it on one side so far below the surface of the water, that the boat itself, when in present hiding was prostrate, would go quite into the cave. After this, ingress and egress was chiefly, perhaps solely, by the boat. There is no report, that their apartment was furnished with any rich decorations. Their boat however, covered them in great plenty of straw, on which, as a substitute for beds, they all reclined safely and quietly in their clothes. They farther used the precaution to cut bushes and from the stern of the boat, as they pushed in or out, to place or stick them in the water, in a manner that would give them, in the day or night, the same appearance as the bushes contiguous, and thus prevent those, who navigated the Creek, from perceiving the artifice, or cherishing any suspicions of a retreat. They inhabited the cave but a few days. It was merely their retreat for spending the nights more securely, till they could make arrangements for leaving the country. What a train of evils attend a state of war! Who without agony can think of

"Larger deeds," "where heads bleed"
 And woe's'd in the woe's'd's flowing, in us,
 These guilty joys thought with woe's'd's bloods."

The above story will doubtless appear somewhat incredible. Besides many others, it was related to the writer by Mrs. Stacey's son-in-law, Capt. Amos Goodrich, of Middlebury, of whom the incredulous may inquire. Mrs. Stacey afterwards married Benjamin Stanley, who has been mentioned as the first inhabitant of Middlebury. After his death, she married, in his old age, Capt. Stephen Goodrich, who was a member of the Congregational Church in Middlebury, from 1791 till his death in 1823. He was one of the most active settlers after the revolutionary war, and his name will be repeatedly mentioned, in the subsequent narrative.

NOTE 9. PAGE 14.

John Chipman, shortly before he left the town, in 1776, had erected the frame of a barn. It being of green timber refused to burn. And though the hatchet seems to have been steadily applied, it refused to fall. The consequence was that the owner, when he returned, found it standing exhibiting the scars, as it does even unto this day, which resulted from the encounter of the fire and the hatchet. This building, counting from the time the frame was erected, is the oldest in town, and the only one, which remains as a remembrance of those evil times, and of the barbarities of war.

It is the northern barn of the three, that stand together, on Mr. Eady's farm, and might exhibit to the passenger, the far famed date of 1776.

NOTE 10. PAGE 16.

BY DANIEL FORTIN, ESQ.

REPRESENTATIVES OF MIDDLEBURY.

1780	Samuel Fortin,	14	Daniel Chipman,
81	" "	15	Peter Burt,
82	" "	16	Samuel Smith,
83	" "	17	" "
84	" "	18	Daniel Chipman,
85	" "	19	Jonathan Rogers,
86	" "	20	" "
87	Joshua Hyde,	21	Daniel Chipman,
88	" "	22	Jonathan Rogers,
89	Joshua Hyde,	23	E. F. Bates,
90	Samuel Smith,	24	Just Goodrich,
91	Daniel Chipman,	25	E. F. Bates,
92	" "	26	" "
93	" "	27	" "
94	" "	28	" "
95	Samuel Fortin,	29	Samuel Smith,
96	Daniel Chipman,	30	E. F. Bates,
97	Samuel Fortin,	31	Prison.
98	" "	32	Edward M. Barker,
99	" "	33	" "
1800	" "	34	Emily Brewster,
1	Samuel Fortin,	35	" "
2	Daniel Chipman,	36	" "
3	Samuel Fortin,	37	" "
4	" "	38	" "
5	" "	39	" "
6	Daniel Chipman,	40	" "
7	" "	41	" "
8	" "	42	" "
9	Samuel Fortin,	43	" "
10	" "	44	" "
11	Samuel Fortin,	45	" "
12	Daniel Chipman,	46	" "
13	" "	47	" "

TOWN CLERKS IN MIDDLEBURY.

Joshua Hyde,	1 year.	1780
Samuel Fortin,	20 "	From 1781 to 82.
Wm. Goodrich,	18 "	" " 1782 to 1800, 8 to 9, 20 to 21.
Sam. Smith,	22 "	" " 1800 to 1, 22 to 23, 25 to 26.
Wm. B. Barker,	1 "	1825.
Samuel Fortin,	1 "	1827.
John Brewster,	7 "	From 1828 to 30.
Wm. B. Barker,	2 "	1830 and 31.

After passing the vote mentioned in the discourse, the town, June 15, 1790, "voted to choose a committee to fix on a place to set the meeting house, and draw a plan and lay it before the town, at some future day."

"Voted John Chapman, Esq., Daniel Foot, Capt. Stephen Goodrich, General Painter, Esq., and Joshua Hyde, be a committee for the above purpose."

From some steps, which were taken by the town, it would appear that the committee, or at least a majority of them, made a verbal report, Sept. 7, 1790. For Samuel Miller, Esq. and Joshua Hyde were appointed a committee "to draw a conveyance between Philip Foot and Appleton Foot and the town of Middlebury, to convey lands to said town for a green." But on the 30th of Dec. 1791, a report was made in due form as follows:

"We the subscribers being appointed a committee, to pitch on a proper place to build a meeting house, and fix on a green, made the following report, viz: that it is our opinion, that it be on the west side of the north and south road, in the corner of Philip Foot's and Appleton Foot's land, provided that they the said Philip and Appleton throw out a green of 24 rods square including the roads, and also four rods wide on the west side of the north and south road from said green north to where it intersects the road, that leads to the hills.

DANIEL FOOT,	} Committee.
STEPHEN GOODRICH,	
JOSHUA HYDE,	

The site recommended was just north of the center burying ground and west of No. 58 of the horse lots. The common or "green" was probably bounded east by this lot: or it may have been taken from the west end of it a few square rods. Here certainly would have been a delightful situation for a village.

On receiving the above report the town adopted the following resolution:

"Voted to accept the above report, provided the said Foots lease the above described land to the town, for the use of a green, as long as they shall want it for that purpose: and also voted that there may be a house built on said green, large enough to meet in for public worship on Sundays, for several years, by individuals, without expense to the town at large."

The first settlements of the town were chiefly in the central and south part of it. As early as 1791, the village and northern parts were increasing the more rapidly. The centre and

south party, probably swore that in a few years they should be out voted, pressed for building a house without delay. But the other party were endeavoring to postpone the subject, equally with the hope of subserving their interests. Hence though the northern party could not resist the effort to select the spot recommended by the committee the place for the meeting house, they could, by withholding their co-operation, prevent its being built. So, also, when Daniel Foot proposed to erect the house at his own expense, and receive merely the interest of his money, they could take away all the inducement he had to bear the expense, by the provision that the town might abandon the house, when they pleased. With this spirit, March 1, 1799, they "Voted that, if Mr. Daniel Foot build a house suitable for the inhabitants of Middlebury to meet in on Sundays, and to do other public business, on other days, after said house is completed suitable to meet in as above described, then said town is to pay said Foot yearly the lawful interest of the sum said house is worth as such; provided the value of said house do not exceed the sum of 150 pounds. Said interest to be paid said Foot yearly, as long as said town makes use of said house, for the purpose above mentioned."

For a number of years the town was on the very eve of building a house, and yet, probably through the influence of those, who were contemplating a different location, nothing was effectually done.

Mr. Daniel Foot had shown a most considerable spirit of accommodation, when religious meetings were first commenced, by opening his house in the winter and his barn in the summer. Having erected on the side of a small run a barn 75 feet by 40, with a floor through the whole length of it, and a basement story for his horse and flocks, he was able to afford what for the audience was ample, and in those days was esteemed excellent accommodations. At the invitation of Mr. Burnett, a kind of pulpit was erected at one end of his barn floor, and the congregation was stretched down to a long distance on temporary seats.

At length some, who lived near the centre, thinking that a house should be built forthwith, ceased to accommodate the meetings with the same pleasure or effort. They were then held at various places. In May 1798, the town "voted to hold meetings in future, at Mr. Ebenezer Sumner's barn, at such time, as he shall fill it with hay." The meetings were held also at Philip Foot's and at the Rev. Mr. Burnett's.

After a severe controversy of five or six years, the village interest prevailed. On the first Tuesday of Dec. 1794, the

town met, "to see if the inhabitants of said town will reconsider the former vote of building a meeting house, at the place, where the stake was pitched;" and "To agree on a place for holding meetings this winter." On the first proposal the "vote was tried and passed in the negative." Though the villagers were partially defeated, they succeeded in carrying the following singular vote, which goes far towards showing the state of parties:

"Voted to meet at Mr. Samuel Mattock's, till such time as the selectmen shall notify the town, that Mr. Daniel Foot's house is convenient, and then at such place, as they shall direct for public worship on Sundays." The previous season, Mr. Mattocks had erected, in the village, a spacious public house, which was burnt in 1816. The Vermont Hotel occupies the same site. The rapidly increasing population of the village and the subsequent annexation of a part of Cornwall to Middlebury very soon removed all doubt, what would be the result of future action on the subject.

In 1844 a vote was passed, to build a meeting house on the spot between the house of Doct. William Bass and the road running a little west of \S . But the final result was a location in the centre of the village, with which all are now well satisfied.

NOTE 12. PAGE 18.

The following are the articles of confession of faith and covenant of the Congregational Church. They are very nearly the same words, that were adopted, when the church was organized. When they were first printed, in Dec. 1809, a few slight alterations were made to render them more explicit. But one word was changed in the covenant. "You" was inserted after the words "Jesus Christ," instead of "and," thereby making two sentences instead of one.

THE CONFESSION OF FAITH, AND COVENANT OF THE CONGREGATIONAL CHURCH OF CHRIST IN MIDDLEBURY, VT.

Confession of Faith.—You believe the articles of the Christian Faith, as they are recorded in the scriptures of the Old and New Testaments; particularly, you believe, that there is one only living and true God, existing as three persons, the Father, the Son, and the Holy Ghost, infinite in all his attributes and perfections, the great Creator, eternal Preserver, sole Proprietor, and supreme Governor of the universe.

You believe, that God created man upright and just, after knowledge, righteousness and true holiness; that man being in honor did not abide, but voluntarily disobeyed the law of his Creator, and fell from that holy and happy state into a state of sin and death.

You believe, that God cannot, consistently with his holy character, forgive sin without an atonement; that man, with all other created beings, is utterly unable to make an atonement for the least sin; and that, so far as respects the claims of the creature, God would have been just and his throne forever guilty had he never opened a door of mercy. Yet you believe, that God, actuated by his own self moving goodness, mercy and grace, hath opened a glorious way of life and salvation for our guilty and ruined world, through the medium of his Son Jesus Christ, who hath offered himself a sacrifice of atonement for sin, and made complete satisfaction to divine justice.

You believe, that life and salvation are freely offered to all who will repent and believe; that all are free to accept, and under no constraint to continue impenitent, but their unbelief, Enmity and opposition.

You also believe that the Righteousness of Christ is that alone, which justifies in the sight of God, and the doings of the creature, however necessary as evidence of faith, are entirely excluded as the ground of justification.

You believe that all mankind are naturally sinners—dead in trespasses and sins; that they are destitute of holiness and averse to reconciliation with God; so that were God to leave them to follow their own choice and inclinations, they never would repent and believe; and that, therefore the power and grace of God are the only causes of regeneration and salvation.

You believe that those who are justified by the righteousness of Christ, which is perfect and complete, will never fall from grace, come into condemnation, and finally fail of salvation.

You believe, that, though we are justified by the righteousness of Christ, and saved by his grace, yet the law as a rule of life, is in full force; that believers are under obligations even perfectly to obey it; and that the gospel of free grace does not, in the least, encourage, nor countenance, a continuance in sin.

You believe in the resurrection of the dead, and the general judgment; that all true christians will, by divine grace, be wholly recovered from sin to holiness, and be completely and eternally happy in the kingdom of God; but on the contrary, that the wicked, impenitent and ungodly will go away into everlasting punishment.

Covenant.—You do now, in the presence of Almighty God, and before angels and men, with seriousness, sincerity and solemnity of soul, avouch the Lord Jehovah to be your God, sovereign Lord, and supreme good, through Jesus Christ. You do solemnly devote and dedicate yourself to his fear and service, engaging that you will, depending always on divine grace for assistance, pay an unswerving obedience to the commands of God, seek his glor., and walk in Christian fellowship, observing the institutions and ordinances of Christ to be enjoyed and observed in his Church, and in this particular Church, submitting yourself to the watch and discipline of it, as long as God, in his providence, shall continue you here.

The church was formed on principles strictly congregational, as appears by articles of discipline, which were adopted at the time of its organization. This will be rendered obvious by the following quotations :

"We believe, that every particular church by the gospel, has a right, independently to exercise discipline; to hear and determine all matters of complaint, difficulties and disputes respecting its own members; and that no synod or council have a right to determine for them, or to do any thing binding upon them without their consent."

"We believe, that, as in a multitude of counsellors there is safety, it is advisable, proper, and allowed by the gospel, to call in other churches, and be advised of by them, as circumstances may be. And we believe that a particular church ought to give an account of its proceedings to other churches, when proper occasion calls for it."

"We believe that it would be wrong for any church to bind themselves to articles of human composition, so that they cannot be altered; but that every church has a right to add to their articles, or take from them, when they find sufficient authority from the word of God."

At a meeting of the church, Jan. 5th, 1781, they adopted the following resolutions: "Voted, that we will hold a conference once a fortnight." "Voted that any person desirous of joining the church shall appear at a church meeting, that the members may satisfy themselves with regard to their qualifications for communion." About a year after they passed these resolutions, they "Voted that persons who have been members in other churches and move into this town, and be desirous of occasional communion, shall be allowed a year, if they choose, before they join."

"And it is the opinion of the church, that such persons ought to attend church conferences, when they can, and especially meetings preparatory to the sacrament."

In 1802 it was resolved, "That the church do not consider a letter from another church to be sufficient to certify the person producing it to a membership with this church, without an examination before this church at a church meeting." This resolution seems to have been adopted, because, there were "some doubts, whether the former vote, passed in Jan. 1794," extended to those, who brought letters from other churches. This course was generally adopted in the western part of Vermont, when the churches were first gathered. It has been variously modified in the course of half a century. The church in Middlebury, in 1840, "Resolved that, in ordinary cases, we consider a letter of recommendation from any of the churches associated with us, sufficient evidence of a person's good christian standing for admission into this church, provided the candidate publicly assents to our articles of faith, and our covenant." The church of Middlebury in point of fact, receives persons, who belong to evangelical churches of our denomination, generally, on the same terms, they receive those from consociated churches. This and other churches however, do not consider themselves under any obligation to admit persons even from congregational churches, except in the hope that they are true christians. If from the character of the church, from which they came, or their own habit of life, serious apprehensions are entertained in regard to their piety, the church claims the privilege to inquire of them or others; and finally, if they do not find evidence of christian character, to reject them, as they would those, who never made a profession of religion. Even the churches, that are consociated, by the adoption of the same articles of faith and practice, never contemplated that their own members, when they removed from one consociated church to another, were to be received, as a matter of course, or merely because they had a letter. They never supposed, that churches which retain so much of their independence, that they would not consider the advice of a council, even of their own creating, binding, unless they could see the propriety of their recommendation, should permit other churches to intrude upon their members, (dismissed and recommended off with much less solemnity and examination, than results of councils are given,) when they could not receive them cordially. The consociated churches went no farther than to make provision "to admit each other's members to occasional communion in gospel ordinances, when regular standing is certified." The general Assembly of the Presbyterian churches, fifty years ago, took the ground, when they "were first organized," as appears in their form of government, dec., "that any chris-

this church, or union or association of particular churches, is entitled to declare the terms of admission into its communion, and the qualifications of its ministers and members, as well as the whole system of its internal government, which Christ has appointed: That, in the exercise of this right, they may, notwithstanding, err, in making the terms of communion either too lax or too narrow: Yet, even in this case, they do not infringe upon the liberty, or the rights of others, but only make an improper use of their own."

"The Puritans reasoned in the same manner, when, nearly 200 years ago, they adopted the Cambridge Platform. "The personal and public confession and declaring of God's manner of working on the soul, is both lawful, expedient and useful, in sundry respects, and on sundry grounds." The "profession of faith and repentance, as it must be made by such at their admission, that were never in society before; something hindereth, but the same may be also performed by such, as have formerly been members of some other church; and the church to which they now join themselves as members may lawfully require the same."

"Otherwise, if churches might intrude their members, or if church members might intrude themselves upon other churches, without due trial, the matter so requiring, both the liberty of churches would hereby be infringed, in that they might not examine those, concerning whose fitness for communion they were consulted; and besides the infringing their liberty, the churches themselves would unavoidably be corrupted, and the ordinance defiled, whilst they might not refuse, but must receive the unworthy."

Considering it the duty of all their members to aid in supporting the gospel, and that, on application, due statement could and would be made, whenever a man's property was so situated, that a tax levied in the usual manner would be oppressive, the church, in 1809, adopted a permanent regulation, and "voted unanimously, that they consider it the indispensable duty of all its members, to become obligated to pay for the support of the gospel, in proportion to their Grand List."

The church now meet for conference and for transacting business at the close of the public exercises, once a month, on the Friday before the first Sabbath in each month; and lest this infrequency of meetings should occasion such delay as materially to cut off hope in reclaiming offenders, they "Resolved, that, when a complaint is before the church and not finally disposed of, a meeting shall be held once in two weeks."

The church in Middlebury have manifested great solicitude for the spiritual welfare of the rising generation. Soon after the settlement of the present pastor, the practice of catechizing, connected with familiar religious instruction was adopted and pursued with much regularity. The discontinuance of the practice, after the institution of Sabbath Schools, was certainly of very questionable expediency. There may have been in some towns a necessity to acquire a knowledge of the Bible. But there was not probably in New England a Sabbath School, that resulted from the institution of Robert Barker, till one was established in Middlebury. It is supposed, that the angel, that brought Sabbath Schools to this country, first alighted in Philadelphia, but very soon made a visit to Princeton College. Some of the pious students there, who had entered into the subject with much zeal and hope, communicated an account of their plan to the Philadelphia Society in Middlebury College, in 1815. The pastor of the Congregational Church was consulted. The members of the church appearing to seize the thought as one from heaven, "voted to establish Sabbath Schools." Several of the young men in College, among whom was Mr. Bingham of the Sandwich Island mission, became hearty co-workers, and a numerous and flourishing Sabbath School was immediately established. After a few years a Bible class was organized for adults. Both institutions are now in operation. They were united two years ago. So that now, during the intermission on the Sabbath, you may see in one class the child of six years, and in another perhaps his grandfathers of three score years and ten. Except for the smaller children, Barnes on the gospel is the text book. A fund was raised to procure the requisite number of copies and the questions. So that all who cannot conveniently purchase receive them by loan.

The Congregational Society originally consisted of all the voters in town, who had not withdrawn. In 1807 the legislature repealed the law, under which the Society was organized. Arrangements were immediately made to form anew, under the power of the statute, that was not repealed, and the present Society was organized, Nov. 30th, 1807.

The subject of temperance has engrossed a good share of attention in Middlebury, though the reform is yet only partial. The pastor and some members of the church, with others in the different denominations, early arrayed themselves against intemperance, that hydra which has maimed and mangled hundreds of thousands of our countrymen—which mauls them by tens of thousands annually, degraded and ruined, in a premature grave.

No Temperance Society was formally organized in Middlebury, till Jan. 1, 1829. But in consequence of discussions on the subject, in sermons, and at church meetings, so ripe was the town for an effort, that 618 members were enrolled in less than two months. Probably not a dozen of them were under the age of fourteen years. The Society, unwisely doubtless, did not, till the second year of its labors, propose to admit children. The success of the Society for many years was great, sometimes numbering 1500 members. Its officers also acted with much vigor, separating from its inclosure, those, who trifled with their pledge. But they have, sometimes become remiss, and the cause has not been prosecuted with the vigor so great an interest demanded. The last however is to be accounted among the years of greatest activity in the cause. Notwithstanding all draw backs, the results of the whole operations in town to promote temperance, have been immensely beneficial.

NOTE 13. PAGE 18.

When the church was organized, being small, they deferred the appointment of Deacons. Probably some one, designated by the pastor without ceremony, officiated in distributing the elements, whenever the Lord's supper was administered. Feb. 7, 1792, instead of formally appointing deacons, the church "voted that Mr. Hale and Mr. Sumner shall act in the place of deacons, till some alteration be made." Mr. Hale having, as is supposed, removed from town, the church, Dec. 21, 1798, "voted that brother Seth Storrs officiate, as deacon of the church, in the absence of brother Ebenezer Sumner, and to assist in said office." At the same meeting, Bethuel Goodrich, who had been appointed clerk of the church, immediately after the dismissal of Mr. Barnet, resigned the office; and deacon Seth Storrs having been elected in his place, officiated, till the settlement of the present pastor, keeping the records in excellent condition. After the enlargement of the church in 1801, Ebenezer Sumner and Seth Storrs were chosen deacons by ballot.

When public worship was commenced in the meeting house, in 1809, it was considered expedient on communion seasons, to have the elements distributed, in each isle at the same time, and Joseph Kirby was chosen third deacon.

In 1829, the church concluded to enlarge the number of deacons, and to devolve on them increased responsibilities.

Dea. Sumner desiring to be excused from officiating at the communion, on account of age and infirmities, the church "voted to choose four deacons in addition to the present number." It was designed to have six acting deacons.

The following vote was passed unanimously: "Resolved, That it shall be considered the duty of the deacons of the church, in conjunction with the pastor, to visit the members; to exercise a general watch over them; and to meet occasionally to consult for the interests of religion, and the prosperity of the church." The following catalogue will shew, who have officiated as deacons, and the time of their resignation, removal from town or death. Those, who were appointed to "act in the place of deacons, are enrolled as deacons. All the deacons elected in 1829 and since that time have, in accordance with a vote of the church, passed in the last mentioned year, been ordained. The exercise has always been associated with a preparatory lecture, that followed the election, and has been performed by the pastor, by prayer and laying on of hands. As soon as the church deliberately examined this subject, they found as much authority for ordaining deacons as for ordaining pastors.—Acts vi, 6.

Moses Hale,	elected Feb. 17,	1792 removed,	uncertain.
Eben'r Sumner,	" Feb. 17,	92	
Seth Storrs,	" Dec. 21,	98 deceased,	Oct. 5, 1837
Joseph Kirby,	" Oct. 11,	1809 do.	July 28, 31
Samuel Swift,	" May 8,	29	
Elisha Brewster,	" May 8,	29 deceased,	July 12, 38
Martin N. Foot,	" May 8,	29 do.	Mar. 23, 33
David Boyce,	" May 8,	29	
Peter Starr,	" Dec. 7,	38	
Ira Allen,	" Dec. 7,	38	
Ephraim Kirby,	" Dec. 26,	38 resigned	Feb. 7, 1840
George H. Fish,	" Mar. 8,	39	
William Bass,	" Feb. 28,	40	

Deacon Joseph Kirby, son of Abraham Kirby, one of the original members of the church, was born in Litchfield, Conn., April 28, 1768. He made a public profession of religion and united with the church in Lanesborough, Mass. in 1790. On removing to Middlebury, he transferred his relation to this church, in 1792, and departed this life, July 28, 1831, having witnessed a good profession, aged 63 years.

Deacon Martin N. Foot, son of Martin Foot and grandson of Daniel Foot, one of the first settlers of the town, was born in Middlebury, Jan. 7, 1791. Having united with this church, Jan. 7, 1810, he served his generation faithfully, and died, March 23, 1833, aged 42 years.

For an account of Dea. Seth Storrs, see Note 37.

Deacon Elisha Brewster was born in Norwich, Conn., Dec. 21, 1790. On making a profession of religion, he united with the Congregational church in Hartford, Conn., Jan. 1, 1811. He removed to this town in 1812, and united with this church, July 11, 1813. He evinced himself a very valuable member of the church, and having, for his good sense and sound discretion, gained great influence in town, he filled various offices. He was chosen a member of the legislature for each of the four years previous to his death, which took place, July 12, 1838, aged 47 years.

NOTE 14. PAGE 18.

In a letter to the writer many years ago, Mr. Barnet stated, that the council who ordained him, was composed of the following pastors and delegates: Pittsford, Rev. Eleazer Harwood and Nathaniel Ladd; Poultney, Rev. James Thompson and Abisha Moseley; Castleton, Rev. Matthias Cazier and Brewster Higley; Sunderland, Rev. Chauncey Lee and Abisha Washburn. The ordination sermon was preached by Mr. Lee. Mr. Barnet states, in the letter above alluded to, "There were, I believe, but eleven settled ministers, after my ordination, of the Presbyterian and Congregational order, on the west side of the mountain, from Massachusetts to Canada line. Several of these were soon dismissed." One of them, Mr. Tolman of Cornwall, was dismissed the evening of Mr. Barnet's ordination. He remarks again, "There was no settled minister of any denomination north of me, west of the mountain, at that time, to the Canada line."

NOTE 15. PAGE 19.

The Rev. John Barnet was born at Windsor, Conn., June 26, 1753. In his seventeenth year, his father removed to the state of New York, where the son resided, till he entered Yale College, in Sept. 1776. After graduating in 1780, he continued to reside in New Haven, studying divinity with the Rev. Jonathan Edwards. In Sept. 1781, he was licenced to preach by the New Haven association. He still continued in New Haven, supplying vacant congregations in the vicinity, till the spring of 1782, when he accepted a chaplaincy in the

army. Having officiated about eight months, his lungs became seriously affected in consequence of addressing large assemblies in the open air, and he discontinued public speaking altogether. After a few years he entirely recovered. Having occasion to visit New Haven, Vt., he was introduced to Middlebury, where, including his services before his ordination and after his dismissal, he labored about seven years. He preached several years in the north part of Vermont, and afterwards eleven years in a society, which was composed partly of people belonging to Sharon, Con., and partly of those belonging to Armenia, New York. During the latter part of his life he was again so troubled with the affection of his lungs, that he seldom preached, and for many years before his death he never officiated as a minister in any instance. He died at Durham, New York, at the house of his son, with whom he had resided for a considerable period.

NOTE 16. PAGE 20.

The following is a list of those, who have officiated for more than one quarter as Preceptors of the Academy. A few of them sustained the office for less than a year, but most of them for one or more years. The interests of the College and Academy for four or five years were so blended, that President Atwater was considered Preceptor of the Academy. Since 1805, these institutions have been kept entirely distinct.

Appointed.	Left.	Appointed.	Left.
1799 Rev. Jeremiah Atwater, D.D.	1805	1820 Rev. Roswell Pettibone,	1821
1805 Rev. Chester Wright,	07	21 Rev. Uzziah C. Barnap,	23
07 Rev. John Frost,	08	22 Rev. Addison Parker,	24
08 Rev. Richard Hall,	09	24 Rev. Lucius L. Tilden,	25
09 Rev. Benj. B. Stockton,	10	25 Horace Eaton, M. D.,	26
10 Hon. Zimri A. Howe,	11	26 Rev. John Wild,	27
11 Rev. Joseph Laberee,	13	27 Rev. John J. Owen,	28
13 Rev. Otto S. Hoyt,	14	28 Rev. Truman M. Post,	29
14 Rev. Reuben Post,	15	29 Rev. Edwin Hall,	30
15 Rev. Daniel Hemenway,	16	30 G. T. Thompson, Esq.,	34
16 Rev. Benson C. Baldwin,	17	34 Henry W. Ellsworth,	35
17 Milo Cook, Esq.,	18	35 Rev. Merrill Richardson,	37
18 Rev. Beriah Green,	19	37 William Warner	38
19 Rev. George C. Beckwith,	20	38 John Bradshaw,	
20 Rev. Org. Pearsons,	20		

NOTE 17. PAGE 21.

BY PROFESSOR ALEXANDER C. TWINING.

MIDDLEBURY COLLEGE is one of the oldest and most important institutions of the state. It was chartered in the year 1800. It is under the direction of Trustees, whose corporate

name is "The President and Fellows of Middlebury College," who are empowered to supply their own vacancies, and make additions to their own number. The institution has been in uninterrupted and effective operation from the time of its charter, and in this respect, was the first in the state,—although its charter was not the earliest by several years. The College has been maintained wholly by private beneficence and the income from students. Its endowments have always been moderate though good; and it has been the object of interest chiefly on account of its practical value, in education, and especially the degree of religious prosperity it has generally enjoyed.

The Faculty consists, at the present time, of a President, a Professor of the Greek and Latin Languages, a Professor of Mathematics, Natural Philosophy and Civil Engineering, a Professor of Chemistry and Natural History, a Professor of Rhetoric and English Literature and of one or two tutors. The departments of Moral and Intellectual Philosophy are the President's peculiar province of instruction. The annual expense of the institution is very moderate. The endowments, in addition to the old wooden College and extensive grounds, are two spacious stone buildings situated on rising ground, in the skirts of the village, west of Otter Creek, in full sight of the long neighboring range of the Green Mountains, and commanding, from the upper stories, a distant but noble view of the mountains in New York west of Lake Champlain. The most modern building, which contains all the public rooms, with the chapel, is the first in value. It was erected in 1836, at a cost of \$15,000. The other endowments are a library of 3000 volumes,—a philosophical apparatus just sufficient for a complete course of lectures, and embracing many excellent instruments,—a chemical apparatus, also sufficient for ordinary purposes,—and a cabinet of minerals and various other natural objects, which form the chief attraction to visitants. The student's Society libraries contain, in addition to that of the College, about 2500 volumes.

The number of graduates since the first Commencement, celebrated in 1802, when a single individual only received his degree of A. B., has been 780. Of these nearly 300 have been ministers of the gospel, or are understood to be in preparation for that office, and nineteen have been foreign missionaries. The number that have received the degree of M. D., of physicians has been 257. The Presidents have been, the Rev. Jeremiah Atwater, D. D. from 1800 to 1809; Rev. Henry Davis, D. D. from 1809 to 1817; Rev. Joshua Bates, D. D. from 1817 to 1839; and Rev. Benjamin Labaree, who

received this charge in August 1840. A brief retrospect of the progress of the institution, under these separate administrations, may not be destitute of interest.

President Atwater, at his resignation, left the College in a condition of considerably advanced prosperity, having for several succeeding, as well as preceding years, graduating classes that averaged about fourteen,—having also a professorship of Mathematics, filled by Frederic Hall, A. M., endowed in part by a donation from Samuel Miller, Esq., of \$1000, to which were added other subscriptions by the public. A tutor was associated in the instruction of government. Besides the original wooden building, the endowments were a moderate library and a small philosophical apparatus. The religious or Philadelphian Society, and the literary Society called the "Philomathesian," both date from President Atwater's administration.

At President Davis's resignation the annual graduating classes had risen to an average number of about twenty-two,—the stone college had been built by public subscription,—two professorships had been added, one filled by Rev. John Hough, and the other, at first, by Solomon M. Allen, Esq., who shortly after lost his life by a fall from the roof of the stone college, and whose place was supplied by Robert M. Patton, A. B. Under this administration also, there were formed the "Mid. Col. Charitable Society"—for the relief of indigent students, and the "Beneficent Society," which yet supplies students of this class with text books. In the same period a donation of more than 5000 acres of land was made by Gen. Arad Hunt, of Hinsdale, N. H. A subscription for over \$50,000 was also attempted and filled up; but it was declared invalid by the courts. About \$14,000 of the amount was nevertheless realized. The philosophical apparatus was principally procured at the close of this period.

Under President Bates's administration the graduating classes rose, for a time, to an average of thirty annually. The annual catalogue, which, in the days of his predecessors, had numbered, at times from 120 to 130 undergraduates, was increased, at one time, to over 160. This largest number however was not sustained to the end of the period. The professorship of Chemistry, which had been instituted in 1816, was made effective in 1828, by the election of Rev. Wm. C. Fowler and his entrance upon its duties. At this time the chemical apparatus was chiefly obtained, and a few years later the philosophical apparatus was increased. Under the administration of Pres. Bates, the college was at one time relieved from pressing pecuniary embarrassment by a large legacy by

Gamaliel Painter, Esq., of Middlebury, who died in 1819; and was greatly strengthened in its resources by a subsequent large legacy by Joseph Burr, Esq., of Manchester. Still later, in 1834, Deacon Isaac Warren, of Charlestown, Mass., appears in the honorable list of large donors to this institution. In 1835 a subscription was completed from which \$25,000 has been, thus far, realized. From the avails \$15,000 was appropriated to the new building. The Society of "Associated Alumni," which is annually addressed at the Commencement, was formed in this period.

In consequence of deaths and vacancies from other causes, the Faculty of the College underwent an entire change between the years 1838 and 40. Important modifications of the modes and principles of Instruction and the administration of internal police and discipline have also been introduced,—but without essentially changing the great outlines of either, as previously established. The course of study is fixed by the regulations, and not optional with the student. In its principal features it much resembles the course at Yale College, and is equally complete. There exists, however, a peculiar arrangement in respect to the winter term,—which those members of the College, whose circumstances require it, are permitted to spend in school teaching; and a separate course is arranged for those who remain during that term. Thus the main course is continued unbroken for all,—but the range of study differs.

The college has not hitherto received any thing from the Legislature, but a charter. From the people of the state, in their individual capacity, it has received, often, as has been already seen, liberal supplies. For a more detailed history of this institution, see an article by Prof. Fowler, in the "American Quarterly Register" for 1837; Vol. ix; of which, in fact, this article is, to a considerable extent, an epitome.

(The present faculty are added by the author of the sermon.)

REV. BENJAMIN LABAREE, *President.*

SOLOMON STODDARD, *Prof. of Languages.*

ALEXANDER C. TWINING, *Prof. of Nat. Philos.,
Mathemat. and Civil Engineering.*

REV. ALBERT SMITH, *Prof. of Rhet. and Eng. Literat.*

CHARLES B. ADAMS, *Prof. of Chemistry and Nat.
History.*

WILLIAM F. BASCOM, *Tutor.*

NOTE 18. PAGE 21.

A Female School of respectable character was generally sustained in Middlebury, from the death of Miss Strong, till 1827, when the Middlebury Female School Association was organized. Several females taught, at different times, with much reputation. Miss Emma Hart, afterwards Mrs. Willard, gained her first laurels in this town. Here she continued to teach several years after her marriage to Doct. Willard, antecedently to her removal to Troy.

(The residue of this note was kindly furnished by the Rev. Mr. Tilden.)

The friends of Female education in Middlebury, being desirous of establishing a school on a more extended plan, than had before been adopted, formed an association, in 1827, for this purpose. In 1828, the association was incorporated, and a building, which had been erected by Daniel Chipman, Esq., for a Law school, on the southern declivity of Mount Nebo, was purchased. It is situated in a pleasant, retired and elevated part of the village, and by the addition of a wing and the erection of a school house, with recitation rooms, is well adapted for a Female Seminary. Miss Ann F. Mayhew and Miss H. B. Mayhew, who had previously been teachers in Woodstock, were appointed the superintendents or principals in 1828. They commenced giving instruction Oct. 20th, and officiated about one year. Mrs. H. B. Cook was appointed principal of the institution in 1829. She had previously been engaged in teaching in Augusta, Geo. and in Vergennes. She resigned in 1834, and in 1835 Miss Nancy Swift, who had previously been employed as a teacher in St. Albans, was appointed principal. She resigned in 1838 and in 1840, Rev. Lucius L. Tilden was appointed principal. Mr. Tilden had previously been settled in the west parish of Rutland, but owing to ill health, was induced to relinquish his ministerial labors. He devotes his whole time to the school, and is aided by Mrs. Tilden in the departments of music and drawing, and by other assistants in various branches of study.

NOTE 19. PAGE 21.

In the following table no attempt has been made to describe the periodicals and the publishers with precision. In several papers, there were repeatedly slight changes in the titles or the publishers, which would require much space to detail. The Mercury was first published by Huntington & Fitch, then

by Huntington only. So the Mirror was first published by Samuel Swift, then by Swift and Chipman, &c. A colon (:) indicates that the title or name before it was changed for the one that follows.

PERIODICALS AND ORIGINAL WORKS PUBLISHED IN MIDDLEBURY.

Names.	Founders.	Frequency.	Commenced.	Terminated.
Middlebury Mercury,	Huntington & Fitch,	weekly	Dec. 16, 1801.	June 27, 1810
Vermont Mirror,	Samuel Swift: T. C. Strong,	"	Sept. 30, 12.	Sept. 11, 16
Columbian Patriot:	N. H. Wright: Wm. Slade: }	"	Sept. 1, 13.	Mar. 24, 31
National Standard, }	Copeland & Allen,	"		
Christian Herald: }	T. C. Strong: }	"	Sept. 25, 16.	Nov. 23, 19
Christian Messenger, }	F. Burnap, }	"	April 8, 20.	Sept. 30, 20
Religious Reporter,	Copeland & Allen,	"	April 16, 28.	Sept. 1, 30
Vermont American,	Ovid Miner,	"	Oct. 28, 29.	Oct. 2, 37
Antimasonic Repub.: }	E. D. Barber: }	"		
Middlebury Free Press, }	E. R. Jewett, }	"		
Northern Argus: }	C. C. Waller: E. H. Washburn: H. }	"	Oct. 2, 31.	
Vermont Argus: }	& E. W. Drury: Goodale & Cobb: }	"		
Argus & Free Press, }	Barber & Russell: J. M. Stearns, }	"		
The American: }	H. H. Houghton: O. Seymour: }	"	Nov. 15, 31.	
People's Press, }	I. P. Wheeler: E. Maxham, }	"		
Vt. Farmer & S. G. }	E. Maxham, }	semi-mo. Oct.	39.	Oct. 40
The Adviser,	Gen. Convention of Vermont,	monthly Jan.	09.	Dec. 15
The Repertory,	An Association,	occassly April	12.	May 17
Episcopal Register,	Rev. B. B. Smith,	monthly Jan.	26.	Dec. 29

Names.	Authors.	Pages.	Vol.	Size.	Year.
Vermont State Papers,	William Slade,	568	1	8 vo.	1823
Fall of Palmyra,	N. H. Wright,	143	1	24 mo.	17
Remarkable Events,	Leonard Deming,	324	1	12 mo.	25
Christian's Instructor,	Josiah Hopkins,	312	1	12 mo.	25
Youth's Ethereal Director,	Uzziah C. Burnap,	72	1	8 vo.	22
The Christian's Instructor	Noah Levinge,	237	1	12 mo.	27
Essay on Contracts,	Daniel Chipman,	224	1	8 vo.	22
Vermont Reports,	Daniel Chipman,	640	2	8 vo.	24
Vermont Reports,	Supreme Court,	2296	4	octavo.	34-7
Law Magazine, (Forma.)	John Simmons,	248	1	12 mo.	04

NOTE 20. PAGE 21.

BY HARVEY BELL, ESQ.

List of Lawyers who have practiced in Middlebury, with the time of admission :

Samuel Miller,	1789	Joel H. Linsley,	1815
Seth Storrs,	92	Dorastus Wooster,	17
Daniel Chipman,	94	Ira A. Demmon,	17
Loyal Case,	98	David K. Markham,	19
Horatio Seymour,	1800	George Chipman,	21
Joel Doolittle,	01	Charles Linsley,	23
John Simmons,	01	Calvin C. Waller,	23
David H. Griswold,	01	Ozias Seymour,	24
Samuel Swift,	04	John Howe, Bristol, R. I.,	
Peter Starr,	05	admitted Sup. Court,	26
Samuel H. Holley,	09	Jedediah S. Bushnell,	30
William Slade,	10	Joseph N. Chipman,	33
Beaumont Parks,	12	Edward D. Barber,	34
Robert B. Bates,	13	Edwin Lawrence,	34
Harvey Bell,	13	John T. Doolittle,	35
Charles Davis,	14	E. W. Drury,	36
Samuel S. Phelps,	14		

NOTE 21. PAGE 21.

BY ZACHEUS BASS, M. D.

List of the Physicians who have practiced medicine in Middlebury, with the time they commenced :

Darius Matthews,	1789	Jonathan A. Allen,	1822
John Willard,	Not known.	Oliver B. Norton,	25
William Bass,	97	Ralph Gowdy,	28
Edward Tudor,	1804	William P. Russell,	31
Zacheus Bass,	15		

NOTE 22. PAGE 21.

BY LEONARD DEMING, ESQ.

Stores for sale of dry goods, Dec. 1840,	8
“ “ medicines,	2
“ “ groceries,	4

In the following list may be seen the number of shops in the village, occupied by Mechanics and Artists, in Dec. 1820, and the number in Dec. 1840. The number in 1820 is taken from Prof. Hall's statistical account :

1820	1840	1820	1840
3 Hatters' Shops,	2	2 Cabinet Makers'	4
6 Shoemakers'	7	9 House Joiners', &c.,	12
2 Tailors'	2	4 Masons'	6
4 Milliners'	5	Turners' with water	
3 Saddlers'	3	power,	1
2 Goldsmiths'	3	Silk Dyer's	1
1 Clothier's works,	1	Chairmaker's	1
7 Blacksmiths'	7	Ploughmaker's	1
1 Gunsmith's	1	Barber's	1
1 Glazier's		Organ builder's	1
4 Wheelwrights'	2	Printing Offices,	2
1 Painter's	4	Card manufactory by	
2 Coopers'		horse power,	1
2 Tinmens'	2	Book binderies	2
2 Potteries,	1	Woolen Factories,	2
2 Manuf. of Potash,	1	Cotton Factory,	1
3 Tanneries,	1	Saw Mill,	1
2 Bakehouses,	1		

The following shops are scattered in different parts of the town, but are neither in the village nor in East Middlebury. In this enumeration in 1820, East Middlebury, to which now is given a separate list, was included :

1820	1840	1820	1840
2 Potteries,	1	2 Masons'	
1 Clothier's works,		5 House Joiners'	6
1 Wheelwright's shop,		1 Cabinet Maker's	
2 Blacksmiths'	3	Stone Cutter's	1
2 Shoemakers'	6	Cooper's	1
1 Tailor's		Painter's	1
3 Saw Mills,	3	Furnace,	1

The village of East Middlebury assumed corporate powers under the statute, in 1838. It has one store, is rapidly advancing in population, and includes many enterprising mechanics.

Saw Mills,	3	Turners',	2
Tannery,	1	Blacksmiths',	2
Wheelwrights' Shops,	2	Shoemaker's,	1
Cooper's,	1	Mason,	1
Carpenters' & Joiners',	3	Millwright,	1
Sashmaker's,	1	Forge,	1
Soap and Candle box Makers',	2		

The borough or village of Middlebury extends very near the Upper Falls in Weybridge, where are a Paper Mill, Oil Mill, Clothier's Works, Trip-hammer Shop, &c.

NOTE 23. PAGE 22.

The churches were represented in the ordaining council as follows: Thetford, Rev. Asa Burton, D. D. and brother William Heaton; Bridport, Rev. Increase Graves and Deacon Lamon Gray; Benson, Rev. Dan Kent and Deacon Joseph Clark; Addison, Rev. Sylvanus Chapin and brother John Strong; Rutland, Rev. Heman Ball and brother Issachar Reed; New Haven, Rev. Silas L. Bingham and Deacon Andrew Mills; Cornwall, Rev. Jedediah Bushnell and Deacon Jeremiah Bingham; Castleton, Rev. Elihu Smith and brother Enos Merrill. Mr. Bingham made the introductory prayer, Dr. Burton preached the sermon, Mr. Chapin offered the consecrating prayer, Mr. Graves gave the charge, Mr. Ball expressed the fellowship of the churches, and Mr. Kent made the concluding prayer. Dr. Burton acted as Moderator and Mr. Smith officiated as Scribe.

NOTE 24. PAGE 22.

The following account of the dedicatory exercises is taken from the Adviser or Vt. Evangelical Magazine for June, 1809.

"On Wednesday, May 31, the elegant and commodious edifice erected in Middlebury, for public worship, was consecrated to Almighty God. The solemnities of the day were introduced by imploring a blessing and reading a portion of the sixth chapter, 2d Chronicles, by the Rev. Mr. Merrill of Middlebury. The dedicatory prayer was made by the Rev. Mr. Tullar of Royalton; a discourse was delivered by the Rev. Mr. Ball of Rutland, from Gen. xxvii, 17; concluding

prayer by Rev. Mr. Jackson of Dorset. Appropriate and highly interesting music was performed on the occasion by a numerous choir of singers."

An original ode composed for the occasion by the Hon. Samuel Swift may be seen in the Adviser for July, 1809. The meeting house, including the projection, is 78 feet long and 58 wide. The pews or slips on the lower floor are each of them the segment of a circle, of which the pulpit is the centre. The pulpit, in conformity with the taste of the age, in which it was built, was high. New views prevailing, this height was reduced about four feet in 1835. At the same time the fronts of all the gallery pews were lowered to give those, who sit in the back parts of them, an opportunity of seeing the person, who officiates in the pulpit. The proportions of the steeple and the variety of taste displayed are admirable. You will hardly see one more elegant if you travel the whole of New England over. It certainly confers much credit on Mr. Lavius Fillmore, the architect, who remarks that the spire extends to the elevation of 125 feet,

NOTE 25. PAGE 23.

It has never been ascertained how much machinery Otter Creek with its fall of 20 feet would put in motion. Mr. Joseph Gordon, who has for many years superintended the large Factory that weaves with 100 power looms, and drives other machinery for spinning, &c., in a corresponding proportion, informs me that, in the summer of 1834, when there was less water than he has known at any other time, he gave special attention to ascertain how many factories the Creek would put in motion. After all his examinations, and estimates, he came to the conclusion, that this factory with its 100 looms did not require more than one twelfth or fourteenth of the water in that extreme case, and he supposes that in three seasons out of four, it would not require, at the driest time, more than one eighteenth or twentieth of the water. This factory is impelled by an overshot wheel 16 feet in length and 14 feet in diameter. If the above estimate is correct, it proves that the Creek is capable of moving two or three times as much machinery, if skilfully constructed, as at present; and that a very large amount of capital, for such this water power may be accounted, is unproductive. How immensely would the interests of the village be promoted if this waste capital was distributed among a number of enterprising mechanics.

The machinery, that is moved by the Creek in this place is,

1. On the east side of the river, the large stone factory already mentioned 150 feet by 37, six stories at one end and three at the other, besides the attic, having all the machinery that is necessary to keep 100 looms in motion.

2. On the same side of the stream is the large grist mill mentioned, page 14. This Prof. Hall says "is of stone, and the form of its base is that of an L. Its length, on the side next the water, is 45 feet, on the east 76, on the street 45; and it contains five sets of stones with screens and other apparatus." An appendage with brick walls has been added on the street and south since the above description was given. In the upper part of the building, a carding machine and some other works, that need the aid of water power, have been occasionally found.

3. On the west or southwest side of the river is a woolen factory, the walls of which are made partly of wood and partly of stone. The eastern or stone portion, before its interior had been consumed by fire, was a cotton factory 60 feet by 32. An addition of 46 feet by 40 of wood has been annexed. The whole building is, of course 106 feet long. This factory has sustained in operation 24 looms, but is now rented to Messrs. Davenport & Turner, who are occupied chiefly in manufacturing for customers. About one third as much business is done as in 1837. In the basement story of this factory is a grist mill with five sets of stones.

4. Contiguous to the factory is a saw mill, in an apartment of which is a shop for turning, sawing with circular saws, &c. by water.

5. A wooden building for a drying house, wood house, &c. 90 feet by 40 adjoins the factory.

6. A stone building 62 feet long and 34 feet wide, three stories high was erected last year, and is yet unfinished.

7. A building five stories at one end and three at the other, 72 feet by 31, occupied by Aaron Spaulding & Co., for carding and for manufacturing woollens. This building stands a little back from the river and receives one square foot of water from the floom of the saw mill by a wooden tunnel, that passes under the road. The establishment is the property of Andrew Rutherford, Esq., one of the proprietors of the works carried on within its walls. All the water privileges, on the west side of the river, pertaining to the great fall, except the amount of the square foot of water belonging to Mr. Rutherford, are the property of the Middlebury Manuf. Company.

Below the great fall is a rapid, that by the aid of a dam three or four rods distant from all these buildings, makes a fall

of about four feet. Connected with this is the Middlebury Marble Manufacturing Company. Here, in a wooden building of great strength, 60 feet by 40, two stories high, marble has been manufactured, for about thirty-five years. Arrangements are made to add a saw mill to this establishment.

The writer observed, at the time the cotton factory, on the east side of the river, was built, that such holes in the rock, as are commonly denominated "pot holes," were manifest, at an elevation so much higher than the top of the rock, over which the water pitches to make the great fall, as clearly to indicate, that the surface of the stream above the fall was once ten or fifteen feet higher than the present level. This would of course make a spacious lake extending quite to Rutland, and submerging a vast tract, much of which is now cultivated.

The fall of Otter Creek is over a rock, which throws itself across the stream and, since its elevations have been blasted off for the benefit of land owners above, presents a horizontal surface of 115 feet. The width of the river at present, at this place is about 150 feet. Some fifteen or twenty feet on each shore have been blasted out for water courses, as different notions from time to time have prevailed in regard to the mode of carrying the water to the mills below. These artificial depressions or channels are now supplied with short dams from the centre rock to each shore. The water that is used is carried in channels cut out of the rocks which constitute the banks of the river. One excellence of this waterfall is that the dam except a few feet, which are easily made firm, is a solid rock and not liable to decay or to be carried away by any flood. The mills and factories erected, or which may be erected, are never exposed to injury, even by the most sweeping deluge of waters.

NOTE 26. PAGE 23.

The Population of Middlebury in 1791, 395; 1800, 1263; 1810, 2138; 1820, 2535; 1830, 3468; 1840, 3158.

NOTE 27. PAGE 23.

Much of the soil in the village, is in some degree argillaceous. It, of course, does not, in its natural state, afford very

pleasant walking in rainy weather. To remedy this inconvenience walks have already been made at great expense on the sides of the streets to nearly all parts of the village. This has generally been done by leveling the surface, overlaying it with small stones of uniform size and covering the stones with gravel from Mount Nebo. The more even the surface of the stones and the thinner the covering of gravel the better, provided the surface is smooth to the feet. To promote this object and to secure a covering of gravel for the roads, a few acres of Mount Nebo were purchased, in 1829, deeded to the town, and thrown open for the accommodation of all the inhabitants. Most of the walks have been made by individuals in front of their houses and lands. For walks of general use, across commons, or in front of lands where the owners, for a long range, had but a little interest, a purse of one or two hundred dollars has occasionally been made up. And yet very much needs to be done to complete the walks. If the Borough would encourage persons to keep the walks in front of their premises in repair, and the corporation or the public spirited would provide for those, that are more exclusively public property, the village would be immensely benefited, and strangers, who sometimes scowl grievously at the defective portions of our walks, upon which they are *very apt* to stumble, would visit us in a happier state of mind and perhaps give us the pleasure of more frequent calls.

The common, on the east side of the river, was enclosed with a substantial fence and in due style in 1839. But it is not yet decorated nor perfected, in a manner that gives any just view, it is trusted, of the taste or enterprise of the town. Some have feared that, if it continue in its present predicament much longer, many of our citizens will become obnoxious to the charge, that though they have learned how to acquire property, they have never yet learned how to use it.

A great effort has been made to adorn the village with trees; and yet at present it is almost naked. The soil is not well adapted to forest trees. At least it is difficult to make them live through the first and second seasons after transplanting. Vast numbers of elms and maples, &c., would however now adorn the village, had it not been for two evils. Sufficient attention has not been bestowed in setting the trees, to have the roots well preserved, the earth well pulverized and pressed around the roots, or washed in among them without bruising. It is important too that they should be occasionally watered the first season. In the next place many trees that manifest a disposition to live have perished for want of protection. Often a few frail stakes have been placed around

a tree, and perhaps covered as far as necessary with boards. But the boards, not firmly fastened with stout material, in a year or two have fallen off, or been rubbed off, and the stakes pressed over by the assaults of street animals. The slender stakes, which should have been posts, within half a dozen years, have become so decayed as to be useless. And the tree, just as it began to flourish has been exposed to the encounter of every beast wild or tame that passed, while it was wholly inadequate to resist the attacks of successive months and years.

Probably 2000 trees have been set out, on the College grounds alone, within 35 years. In several instances the whole College premises from the western extremity to the point east of the brick school house have been surrounded. Now very few survive except the rows near the west Colleges. As the locusts gave more promise of living than any other tree, and were quick in their growth, they were set out very extensively over the town. But about four or five years ago an insect called the borer, destroyed almost every one of them, except the thorny or honey locust (*triacantha*), which was not injured. Some supposing that the insect had had its day and perished with the tree it destroyed, resolved on trying the locust again. But the same destructive insect commenced its ravages the last season. It is desirable that many kinds of trees should be set out, in the hope that no insect will ever prevail, which can make a fatal attack on the whole. In the spring of 1839 the spirit of adorning the town with trees prevailed to a remarkable extent, and the fruits of those labors, now tell an encouraging story. Among those, which the writer set out is the flourishing elm, (*ulmus americana*), transplanted from his own premises and placed $27\frac{1}{2}$ feet northeast from the northeast corner of the meeting house. This tree is now, Jan. 1841, $9\frac{1}{2}$ inches in circumference 6 feet from the ground; is 20 feet six inches high, and is say ten years old. It stands in an exposed situation, is now firmly protected and is bequeathed to the guardianship of the writer's successor in the ministry. May it live as a memorial of 1839, and to remind every one, who, for ages to come shall preach a century sermon, that, though man perisheth, the fruits of his labors will endure; and that every good minister should leave monuments to bless him more durable than wood, or brass, or stone.

NOTE 28. PAGE 24.

About 30 or 40 rods to the right of the road leading northeast from the village and nearly two miles distant, on very low land belonging to Messrs. William and Edwin Hammond, within a circuit of 20 feet radius are 7 springs, called the SEPTENARY SPRINGS. They appear to be independent of each other, as digging a channel and lowering one does not effect the others. They have deposited especially the western ones in abundance, calcareous tufa, which much resembles that of Clarendon. Some of this tufa, exhibits traces of iron, and all of it probably, when exposed to intense heat, would show the presence of sulphur. Some of them, especially the largest and most southerly one, have often proved beneficial in cutaneous diseases; and in cases of poison they are said, when drunken freely and used for washing the affected part, to afford a very speedy and certain cure. When the waters about these springs shall be so drained off that they can be thoroughly tested, they may yet be turned to a valuable account.

NOTE 29. PAGE 24.

See Prof. Hall's statistical account. Several minerals have been discovered since his "account" was published. He mentions about a dozen. That number might be doubled, perhaps trebled.

The rocks in Middlebury are all primitive, and those west of the mountain range *in place* are nearly all primitive limestone, occasionally exhibiting talc or graphite in seams. It is confidently believed that no organic remains were ever seen in any of the rocks of this town. A discovery of this nature was reported in a periodical to have been noticed in the lime rock, over which the Creek sweeps its course, above the falls. But the writer after strict inquiry and conversing with the manager of the marble manufacturing establishment, who found the specimen, or at all events had it in his possession, is fully satisfied, as he was himself, that no organic remain was discovered. A little curl in the rock was taken as developing the traces of an animal.

One bluff, about a mile north of the school house in East Middlebury, or district No. 2, is granular quartz, like the western ridge of the mountains; and some of the limestone in the northeast part of the town is much adulterated with

silix. The limestone about two miles east and northeast of the village often affords the most beautiful slabs of white, as that in the village does of clouded marble.

Though the mountain lies on the east border of Middlebury, commencing four miles from the village, the rocks, which often crop out at a low level, dip to the east up to the very base of this stupendous elevation. Such also is the fact generally, far north and south, and may excite the inquiry, whether they are not to be connected with the rocks on the west side of the lake, and whether their western edges were not elevated, when the Macomb mountains were thrown up, and before the transition rocks found on both sides of lake Champlain, were deposited.

Mount Nebo exhibits no rock in place. It appears to be a huge mass of gravel and sand, occasionally abounding with stones of all sizes, piled up probably on a foundation of limestone. The limestone of this region doubtless once occupied a position that was, generally, nearly horizontal. A mighty convulsion has occasioned it, with rare exceptions, to dip to the east. Afterwards another convulsion or mighty torrent or torrents piled up the sand and gravel and stones, that compose the mass of the mount. In these convulsions or at some subsequent era, the boulders or fragments of rocks were deposited, some of which appear to have been formerly connected with the Macomb mountains west of the lake, and others with rocks in Lower Canada. And here nothing has been said of the clay, which must have been deposited in this region after the mount was piled up. For in digging wells and sometimes cellars, in the portion of the village that lies near the foot of Mount Nebo, we often pierce through the clay and strike the soil or gravel of which the mount is composed. My own well and cellar too are examples.

The clay is often so delicately stratified, that it must have been deposited from quiet waters. Boulders occasionally lie on the clay too. So that we have at least five eras. 1. The limestone formation. 2. The convulsion which gave it a dip to the east. 3. The piling up of Mount Nebo and at the same time probably many other mounts or bluffs. For more than half the northern states consist of them, though often, as in other parts of Middlebury, exhibiting but a slight elevation. 4. The deposition of clay. 5. The boulders, which rest on the clay. And here has been omitted the era of the limestone containing organic remains, which is deposited on both sides of lake Champlain. What a lapse of time has doubtless passed during all these changes. But how many places on the globe indicate a duration vastly greater than all this.

Middlebury is not a hilly town nor is the cultivation impeded except on a few gravelly swells by stones. The boulders are not generally limestone and appear to have come from some other region. Many of them in the east part of the town are composed mostly of silex and appear to have been connected, at some former time, with the granular quartz, or flint stone as some call it, which lies a few miles east of this place. A few huge masses, some of which are on the west side of Mount Nebo in the road or near it, appear to have strayed from snake mountain, which lies a half dozen miles west of them. Granitic aggregates are found composed of quartz, felspar and hornblend or of two of these ingredients, almost universally without mica, and unlike any rocks in place that are known this side the highlands beyond lake Champlain. A very few of these boulders or loose stones correspond with the rocks about St. Race mountain in Lower Canada. The writer does not recollect that he has ever seen one boulder that was strictly granite, in Middlebury, or any of the neighboring towns except Ripton, and in but one instance in that town, though it lies wholly on the mountain. Mica which is so universally diffused in New Hampshire and in some sections in the eastern part of this state, seldom enters so as to be visible into the composition of the rocks or even the boulders, on the western side of the green mountain or on its western declivity. Indeed so far as the writer has observed or been informed, the Green Mountain in Vermont, even at its most lofty summits, rarely discloses granite in place.

The manufacturing of marble has been carried on in Middlebury upon a pretty extensive scale. The demands from the vicinity have been supplied and considerable quantities sent to the cities and to the west. In consequence of the death of both the owners of the establishment in the village, where sales had sometimes amounted to six or eight thousand dollars annually, very little has been done for three or four years. Indeed the works for most of the time have not been in operation. At this factory not only the varieties of marble in the vicinity and in Brandon and Pittsford have been wrought, but also the black marble from Shoreham. This marble is a beautiful black, often equal to the Irish marble. Though it is not capable of enduring the changes of the weather and of course is unfit for gravestones, still it makes very elegant inside work and is finely adapted for tables and chimney pieces. The estates of the former owners of this establishment being essentially settled, the works are going into operation again.

The marble manufactory on the north border of the town, a few rods within the line of New Haven, the owners however living in Middlebury, is doing a good business, working chiefly the marble, which lies in immense quantities on both sides of the line or within a stones throw of the place, where it is wrought. This quarry yields a beautiful white marble. Portions of it are very free from any blemish, and furnish some of the tasteful white monuments that adorn many of our cemeteries.

Charles B. Adams, Professor of Chem. and Nat. History in Middlebury College, who has devoted much attention to Zoology and has pushed his inquiries in the division of that science denominated Mollusca to an extent, which few in this country ever reached, has prepared an article to be published in Silliman's Journal, for April 1841, in which he gives an account of the Mollusca in Middlebury and vicinity. From this account it appears, with his aid in specifying, that there are in Middlebury 54 species of Mollusca, that is animals either inhabiting shells, or of soft structure without skeletons. Of these 51 are testaceous and 3 are naked.

NOTE 30. PAGE 25.

BY REV. CYRUS FRIDDLE, PASTOR OF THE METHODIST EPISCOPAL CHURCH.

The first Methodist Episcopal Chapel in Middlebury, was built in 1812, during the ministry of Rev. Samuel Howe; and this was enlarged about one third, during the year 1821. This enlargement was made under the ministry of Rev. Ebenezer Brown. The present Church, occupied by the Methodist congregation, was commenced in 1837, and finished in the following year. Including the projection it is 69 feet long and 45 feet wide. The number of communicants in the Methodist Episcopal Church at this time is 240.

NOTE 31. PAGE 25.

BY REV. ARNOLD KINGSBURY, PASTOR OF THE BAPTIST CHURCH.

The Church was constituted, Dec. 10, 1809. First Pastor, Rev. Nathaniel Kendrick from 1810 to 1817; second, Rev. Isaac Buckland from 1818 to 1820. Since the last date the church has been destitute, a portion of the time, and has enjoyed the labors of the following Pastors, viz. brothers

Ewens, Spaulding, Mott, Green, Haff, A. Jones, W. G. Johnson and A. Kingsbury. The church generally attended public worship in the Court House, till 1838, when they procured the meeting house, 65 feet by 32, which they now occupy. Present number of members in the church 66.

NOTE 32. PAGE 26.

BY REV. J. W. DILLER, RECTOR OF THE EPISCOPAL CHURCH.

St. Stephens's Church, Middlebury Parish, organized, Dec. 5, 1810.

Pastors.		Pastors.	
Rev. P. Adams, from	1811-14	Rev. S. A. Crane,	1831-35
Rev. S. S. Safford,	14-16	Rev. S. R. Crane,	35-37
Rev. Geo. Leonard,	17	Rev. Wm. H. Hoit,	37-38
Rev. B. B. Smith,	24-28	Rev. J. W. Diller,	38

It will be perceived that, for a part of the time, the church has relied on occasional supplies.

The church building is 72 feet, including the projection, by 52, was commenced in the spring of 1826, and finished in the autumn of 1827. Communicants in 1823, 27; in 1833, 54; in 1840, 75. Baptisms from Aug. 1810 to June 1823, 51; from June 1823 to Jan. 1833, 73; from Jan. 1833 to Nov. 1840, 91.

NOTE 33. PAGE 26.

The present pastor has annually recorded the changes which have taken place in the church. This record has been the foundation of the reports, which have been made to other bodies, as the consociation, &c. After 1831 the number, who had removed, and had not taken dismission, was noted, and deducted from the sum total, as it would be exhibited by relying on the record alone. A close scrutiny would detect some errors in the following table, but it is now extremely difficult and perhaps impossible to correct them.

A portion of them arose from having in several instances made a deduction in the sum total, as an allowance for persons that might be supposed to have died among those, that removed to parts unknown. In some instances the number, who had removed without letters was assumed to be the same, as in the previous year.

For the year ending,	Added by Profession.	Added by letter.	Dis- mis- sed.	Exclu- ded.	Deaths.	Removed without dismissal.	Total number.
1806 June 1,	74	5	0	1	2		157
07 "	33	5	0	0	1		194
08 "	9	0	2	0	1		200
09 "	10	2	3	1	2		206
10 "	85	16	4	0	2		301
11 "	24	4	1	2	4		322
12 "	3	1	5	0	1		320
13 "	33	10	4	1	14		344
14 "	3	4	10	0	2		339
15 "	5	2	5	0	3		338
16 "	3	2	8	0	2		333
17 "	102	18	10	1	1		428
18 "	15	5	8	0	2		438
19 "	5	2	19	0	5		407
20 "	11	1	5	1	9		404
21 "	2	5	14	0	1		396
22 "	36	13	14	0	3		428
23 "	7	13	13	0	7		428
24 "	13	7	8	0	4		429
25 "	5	4	6	0	1		431
26 "	60	7	7	1	13		468
27 "	8	3	11	1	5		462
28 "	5	2	10	1	3		455
29 "	2	10	11	2	3		451
30 "	6	3	9	1	9		441
31 "	25	7	10	1	8		454
32 "	123	15	15	1	11	146	416
33 "	2	4	12	0	7	146	403
34 "	58	24	24	1	7	145	445
35 "	14	25	18	1	13	158	448
36 "	195	40	51	1	8	166	615
37 "	0	14	60	3	9	166	557
38 "	4	11	40	1	9	166	542
39 "	24	16	19	1	9	175	544
40 "	7	8	30	0	9	165	515

NOTE 34. PAGE 30.

The following is the circular to which allusion is made in the sermon. It will be a happy circumstance, if some, while they read it, resolve to do their duty.

"THE CONGREGATIONAL CHURCH OF CHRIST IN MIDDLEBURY, VERMONT, To——— We desire affectionately to

call your attention to the fact that more than a year has elapsed since you removed from us. Notwithstanding this circumstance, you have never requested "a Letter" to the Church, within whose limits you reside, nor to any Church in the vicinity, which is held in fellowship by yourself and by this Church. The following proceedings of the Church will shew you, substantially, the views on this subject entertained by your brethren here.

Whereas, it appears, from the Records of this Church, that several members, some of whom are settled in the ministry, have removed without asking for Letters of dismission, or taking any measures to have their particular connexion with this Church ceased: Whereas, the Church consider, that this course generally results from inconsideration and the want of a lively conviction, that every christian should not only esteem it required by the order, but granted as one of the privileges of the gospel to become an efficient co-worker with a Church so located, that they can watch over him: Whereas, to live without communicating does not become a christian, and to ask for occasional communion with a Church, for more than a year, is ordinarily infringing on the spirit of a recommendation of the General Convention of Congregational and Presbyterian Ministers in this State expressed in the following words: "The Convention recommend to the Congregational Churches in this State to make it a Standing Rule, except in some uncommon cases, not to admit to occasional communion, after one years residence, any persons of their own denomination, who by removal have become settled among them;" and also contrary to the spirit of another recommendation of the Convention, viz. "That it be recommended to the Churches in our connexion to enjoin it on their members, who remove from the State to take Letters of dismission and recommendation to the evangelical Church nearest their place of residence, and present them as soon as possible:" and whereas this Church have under consideration the expediency of printing from time to time a catalogue of its members, and in such case would not wish to insert the names of persons, who have removed to distant parts, and whose covenant obligations should be to those with whom they are called, in the providence of God, more immediately to act: Therefore, Resolved,

1. That the members of this Church, who remove their residence to other parts of the country, ought, except in cases which are altogether uncommon, to procure "Letters," and, within one year at farthest from the time of their removal from this place, to unite with some Church, in fellowship with this Church, in the town where they reside or its vicinity.

2. That, under the superintendence of the Pastor and Deacons, a copy of a Circular Letter be transmitted to every member, who has been absent in consequence of removal for more than one year.

3. That it shall hereafter be the duty of the Pastor and Deacons, in the month of June, every year, to transmit the Circular Letter to all members, who shall have removed from this place more than one year previous thereto, provided this vote shall not involve the duty of sending to the same individual a second Letter.

Hoping that you have not forsaken your first love; that you do not esteem it a light thing to be a professor of our holy religion; that you do not, as some have done, take the advantage of your removal to escape from the watch of any church, we entreat you, without delay to apply to us for a letter, and to unite in covenant, and to throw in your influence as a co-worker with the sister church, where God has called you to shine as a light, and to be a "brother" or sister "and companion in tribulation and in the kingdom and patience of Jesus Christ."

We received you with much affection, when, in the sanctuary of the Highest, with the symbols of our Saviour's body and blood before us, we mutually plighted our faith, and entered into covenant with God and with each other, to "pay an evangelical obedience to the commands of God, seek his glory, and conscientiously perform the duties of the Christian

life." God has separated you from us. But, under all circumstances Christians are required to grow in grace; and it is hoped that neither you nor we are of the number who draw back unto perdition, or shrink from the active duties which devolve on professors of religion.

Whether laboring here, where we have taken sweet counsel together, or co-operating with other churches in the same glorious service, will God grant that we may all cause our light so to shine, that others seeing our good works may glorify our father which is in heaven.

By direction of the church,

Middlebury, June 1, 18 _____ Pastor.

N. B. It is expected, that members, who have been absent many years, will, when they apply for letters, give the reasons for having deferred their application so long."

NOTE 35. PAGE 30.

DEATHS IN THE TOWNSHIP OF MIDDLEBURY.

In all cases, ten per cent has been added for deaths that may not have come to my knowledge, and in two instances, when usual care was not exercised, still more.

1806 21	1811 19	1816 40	1821 25	1826 29	1831 46	1836 36
07 19	12 35	17 14	22 32	27 41	32 51	37 41
08 22	13 73	18 30	23 38	28 32	33 55	38 38
09 22	14 65	19 29	24 21	29 58	34 31	39 49
10 21	15 26	20 32	25 46	30 26	35 29	40 35

Five persons who had died since 1805 had advanced beyond the age of 90. One of them had entered on the 98th and another on the 99th year.

NOTE 36. PAGE 31.

In 1820, a building 36 feet by 28 denominated the Vestry was erected, for the accommodation of occasional meetings. It was designed, when the sermon was printed, to refer in this note to Sabbath Schools. But the subject was very conveniently introduced, page 65.

NOTE 37. PAGE 21.

Gamaliel Painter was born at New Haven, Conn., May 22, 1743, and enjoyed in early life the advantages of a common education only. He removed to Middlebury in 1773, and retired with the rest of the inhabitants in 1776. In the struggle for independence he held a captain's commission and served in the quartermaster's department. He returned to Mid-

debury in 1784 and established himself in the village in 1787. He was a member of the Convention that formed the Constitution, judge of the County Court, and often represented the town in the legislature, either as a member of the House or Council. Though he never took any part as a public speaker, he exerted great influence in the legislature and in all societies and communities with which he was connected. Having been one of the charter members of Middlebury College, he watched its interests with great anxiety during life; bequeathed for its benefit thirteen thousand dollars; and died May 21, 1819, aged 76 years.

Col. Seth Storrs, a native of Mansfield, Con., was born, June 24, 1756. Having graduated at Yale College in 1778, he was for three or four years associated with President Dwight, in conducting an Academy at Northampton, Mass. After he devoted himself to the profession of the law, he settled in Addison in this County, in 1787, where he resided till his removal to Middlebury in 1794. He made a profession of religion in early life and was ever in Middlebury remarkably prominent in promoting its interests. (See page 66.) He is said to have been the first person, who conceived the idea of having a College in Middlebury. As the Father of Jeremiah Evarts belonging to the north part of this state called at his hospitable mansion, when carrying his son to Yale College, it occurred to Col. S. as extremely desirable, that Vermont should have a College in active operation, and thus save her citizens the necessity of sending their sons abroad to acquire their education. The idea being afterwards suggested to his friend President Dwight and received with favor, greatly inspired him and his associates to pursue the enterprise, which they prosecuted with so much vigor and success. The Colonel, as a Trustee of the College, was one of the most active to promote its interests, as he was those of all our other valuable institutions, by his influence and his liberalities. Among his many benefactions is the commanding site, occupied by the new Colleges. After a life well spent, he died, while on a visit at Vergennes, Oct. 5, 1837, aged 81 years.

Samuel Miller, a man of great vivacity and energy of character, was born at West Springfield, Mass. April 2d, 1764. Though enjoying but ordinary advantages for acquiring an education, he early evinced a great thirst for knowledge, and without a teacher made considerable advances in several branches of Mathematics, such as Geometry, Surveying, &c. He removed to Wallingford in 1785, and soon after commenced the study of law. On being admitted to the bar in 1789, he removed to Middlebury, and commenced the practice of

law, which he continued with much talent and reputation during his life. He co-operated with the other gentleman in procuring the charter of Middlebury College, and as a trustee he was one of the most vigilant and influential, and in a pecuniary point of view the most unsparing in promoting its interests. His reputation abroad secured him from Yale College, the honorary degree of Master of Arts, in 1801. In 1805, while flushed with worldly prosperity, and without any motive not derived from a sense of duty, he united with the Congregational Church, which was then small. In all his subsequent life he acted decidedly and vigorously in promoting the interests of religion at home and abroad. He gave to the College, towards endowing a Professorship, \$1,000; bequeathed to the Congregational Society, \$1,000; and to the Vermont Missionary Society, \$500. He departed this life, April 17, 1810, aged 46 years.

Darius Matthews was born in Cheshire, Con. Dec. 11, 1766. As early as his removal to Tinmouth, Vt. at the age of thirteen he evinced great fondness for books, and when fourteen taught a school. By his own industry and enterprise he acquired the means of carrying himself through a course of Medical studies with Doct. Marvin of Tinmouth. At the age of twenty-one he commenced the practice of Medicine in Salisbury, but in 1789, he removed to Middlebury, and was a successful practitioner, till he turned his attention to other business. He was Clerk of the Supreme Court from 1798, and judge of Probate from 1801 till his death. He was also clerk of the County Court a few years. He removed to Cornwall in 1809, was remarkably active in promoting the interests of that town, as he had been in this, and represented them in the Legislature for seven successive years. Having been an original member of the corporation of Middlebury College, he was an efficient coadjutor with the gentleman already named, and others, in promoting its interests. During the first revival in Middlebury, he was brought under the influence of religion, which he openly professed in 1801. He was one of the first in this part of the country, who conducted a large farm without the use of spirituous liquors. Indeed he was incessant in every good work, till death released him from his labors, Oct. 8, 1819, aged 53 years.